The Christian East

EDITORIAL

PROFESSOR COMNENOS' weighty study of Anglican Ordinations, of which we print a translation this month, must not give rise to extravagant expectations of the quick adoption of the action which he urges.

To begin with, a decision of the kind cannot be taken during the vacancy of the Œcumenical Throne; and that vacancy, though now nearly of three years' duration, may continue for an indefinite period. It will be remembered that last June, when arrangements had been made for an election, forty-six bishops meeting at Adrianople notified the Holy Synod that in their judgment no canonical election was possible in the disturbed state of the Patriarchate—*i.e.*, of Thrace and Asia Minor. In consequence, the election was postponed until Mustapha Kemal should have been brought to book. Now that the Greek Army has abandoned, at least for the present, the attempt to occupy Angora, the pacification of Asia Minor may be a matter of years, and if the same objection to a Patriarchal election be maintained, it may be very long before the Holy Synod can discuss Professor Comnenos' recommendations.

But even if an Œcumenical Patriarch were elected, there are indications that the authorities of one or more of the other autocephalous churches might dissent from Professor Comnenos' view that the Great Church of Constantinople could or, if it could, should take action in this matter independently of the others. If a strong representation to that effect were made, say from Athens or Jerusalem, it is extremely doubtful whether it would be disregarded. We could hardly wish it to be. But if it were successful, one has only to think of Russia in order to realize that it might be many years before the concerted action of all the autocephalous churches will again be possible.

Apart, however, from the question of machinery, it would be foolish to blind oneself to the fact that Professor Comnenos has made an advance upon his predecessors, and that his conclusions may meet with dissent. Widely disseminated and long-existent misconceptions are not removed in a day. In England, there are still many of us who have been inoculated by the mediæval slanders upon the Byzantine Church, which Gibbon and Montesquieu took in with their mother's

milk and passed on to the modern world. Writers such as Hergenröther and Pichler are still quoted as authorities on Orthodoxy. Books such as Dr. A. Fortescue's "The Eastern Orthodox Church" are still read. Much spadework is needed before the ordinary Englishman understands the position. It is still freely asserted that the Œcumenical Patriarchate, in the case of Mr. Morgan, sanctioned the reordination of an Anglican priest. It is as hard to get false coin out of currency in the East as in the West. Only thirty years ago Provost Maltzew devoted some thirty pages of his "Die Sacramente" to recapitulating the Papalist criticisms of Anglican Orders, and, though he did not condemn them, termed them "at least very doubtful." Bishop Milaš seems also to have heard of the Anglican Church only as Calvinist. Bulgakoff and Androutsos themselves had doubts on that matter. Moreover, a third party, to which the very idea of the Anglo-Orthodox *entente* is a nightmare, is very busy, and is not to be ignored.

Therefore, while we may well be thankful for Professor Comnenos' study and courageous plain speaking, we must be prepared to wait and work and pray on.

OUR CONTRIBUTORS

PROFESSOR COMNENOS is a Professor of Halki, editor of *Anagennesis*, and a leading theologian of Constantinople.

MR. MIYATOVIČ is a distinguished Serbian diplomatist.

MR. MARITCH, who studied at Oxford, is now home in Serbia.

MISS ROBINSON is Secretary of the Armenian Red Cross. She edited *Ararat*.

MR. WOODWARD is a well-known Greek scholar and translator. He has published several books.

The Dissensions in Jerusalem was supplied by a very competent correspondent. The full report is to be published by the Clarendon Press.

Read the Important Notice on p. 145, and act on it.

THE ARMENIAN PATRIARCHATE OF JERUSALEM[1]

This patriarchal see, having been vacant for upwards of fifteen years, is now occupied by the Archbishop Elisée Dourian, known as a great scholar. His election took place at Constantinople a few weeks ago. The new Patriarch, who is one of the most prominent figures of the Armenian Church, was unanimously elected at an extraordinary meeting of the National Assembly, presided over by H.B. the Patriarch Zaven.

It is well to mention that the Patriarch Dourian has very great sympathies towards the British people and the Church of England; therefore the Armenian nation is animated by the hope that he will be successful in his high office in connection with the British protection of the Holy City.

✠ ABEL, VARDAPET.

[1] See also p. 144.

ANGLICAN ORDINATIONS

By PROFESSOR P. COMNENOS

(Translated by J. A. Douglas)

[Professor Comnenos is known in person or in name to a large section of Anglicans, not only as an authoritative theologian but as one in whom caution and reserve are a habit of mind. He was, of course, the principal lay expert in the Constantinople Delegation to Lambeth last year. Most of those who came in contact with him then will agree that he gave little indication as to the far-reaching conclusion which he was approaching. He is not given to saying smooth things.

Their knowledge of him will, therefore, leave Anglican readers unaffected by a spontaneous warning, which I notice that several Roman Catholic writers who take a keen and lively interest in Anglican affairs are offering us now that they have discovered that there is a great difference between the Eastern-Orthodox and the Papalist attitude to us and our Orders. Unless I am very mistaken, they are quite wrong in thinking that what the Patriarchal Delegation told us in Conference was born of a wish to be polite, and was therefore unreliable.

At any rate, Professor Comnenos cannot come under that suspicion. It is true, indeed, that he does not speak as the mouthpiece of Eastern-Orthodoxy. He simply gives his own opinion. But the suggestion made, *e.g.*, by Father V. McNab in the July issue of *Blackfriars* that the Eastern-Orthodox are led by their desire to be pleasant to us into saying what they do not mean is not only an assumption, but in case of Professor Comnenos is shown to be ridiculous. We presume that the efforts of Roman controversialists to convince Anglican and Orthodox that they cannot and ought not to find it possible to approach each other have an adequate motive, but those efforts are foredoomed to failure. They only help forward what they seem intended to prevent.

The fact, indeed, is that Professor Comnenos' monograph marks the last stage in that investigation of Anglican Orders in which the Eastern-Orthodox have been engaged for many years. Much has happened since Philaret of Moscow told Dr. Liddon that in declaring Anglican Orders to be very doubtful he judged them on the evidence as presented by Roman Catholic writers. Since then the investigation has continued and has been completed, as is shown by its summation by Professor Comnenos in the last thirty-seven pages of his monograph, which we have not space to translate here.

Thus, if Professor Comnenos' conclusions are far-reaching, they are not rash or phil-Anglican. They are the result of long and protracted study of the matter. If he goes farther than his predecessors, it is because his enquiry began where they left off.

It will be noted that in the main text of his work he concludes that—

(1) Our Orders are valid for economical acceptance.

(2) Our Eucharist and other Sacraments are valid.

(3) The Eastern-Orthodox could unite with certain of the Churches in our Communion without uniting with others.

(4) The administration and reception of the Eucharist, etc., could and ought to be mutually allowed between us and them in emergency.

(5) The Great Church of Constantinople can and ought to proceed at once to allow them—if necessary without the concurrence of other autocephalous churches.

The translation of the main body of his monograph has been checked by Miss E. Kephala, and is, I believe, satisfactory. The notes in brackets are mine.—J.A.D.]

THE present short study aims at convincing every impartial reader that the reserved attitude of our Church towards Anglican Orders is altogether unjust, and that any notion of the absolute or conditional reordination of those of the clergy of that Church who may accede to Orthodoxy is even more so.

We hold that [the conclusion] which on every reasonable consideration governs our present attitude towards Roman Catholic and Armenian clergy should on the same consideration govern our attitude towards the clergy of the Anglican Church. In regard to the Roman Catholic and Armenian clergy, inasmuch as they have preserved the Apostolic Succession of Ordination, have the same view of it in its essentials as ourselves, and maintain the necessary forms, [our procedure is that] we recognize them as such, and if they accede to Orthodoxy, receive them individually in their particular grade, on the condition that, as is reasonable, they first subscribe the requisite *Libellum Fidei* or are chrismated.

We are of unhesitating opinion that the selfsame rule ought to be adopted and applied to the Anglican clergy, inasmuch as they also are demonstrated by the relative *notabilia* to have received not the semblance of Ordination but an Ordination which is real and is based upon a most incontrovertible, humanly speaking, historic succession from the Apostles, upon its canonical transmission, and upon an essentially and fundamentally right conception of it and reverence for it. It is true that according to the broadly prevalent aspect [of the action] of the Ancient Church teaching which declines from Catholic [fulness]—*i.e.*, heresy, destroys even the priestly *character*—*i.e.*, the power of transmitting Sacramental Grace, so that in the Sacred Canons it is laid down that on the [individual's] return to the Catholic Church both Baptism and Ordination be received again. That Canon, however, was not general in application. A distinction was made among heresies, and in each case the attitude of the Church to them was regulated by canonical action. Ecclesiastical practice indeed was not everywhere of the same pattern, the Church acting on occasion the more severely or on occasion the more gently. This being so, and our Church having at other times accepted the ordination of heretics—*e.g.*, of the Arians—as

valid, I am of opinion that no one should hesitate in any way about the recognition as valid of Anglican Ordinations. And further, in view of what has been said above about Roman Catholics and Armenians, the validity of whose ordinations our Church rightly and properly recognizes to-day, we think that a considered judgment given by Guetté bears on the matter. He writes ("Exposition of the Teaching of the Orthodox Church," p. 26): "From what has been said it follows that the teaching of the Anglican Church is more akin to the teaching of the Orthodox Eastern Church than is the teaching of the Roman Church." As bearing on which judgment it must be noted that Guetté made his pronouncement before the Vatican Council (1870), which proclaimed the infallibility of the Pope and opened wider the chasm which separates the two Churches. This further observation may, I think, be added. The Œcumenical Patriarch, Jeremiah III., decided in regard to the manner of the accession of the followers of Luther and Calvin (M. Gedeon, "Canons," vol. i., p. 148) that "on one of them acceding to the Church he be received simply by Chrism," apparently with, at the same time, the proper *Libellum Fidei*.

In its treatment of Armenians and Roman Catholics the practice of our Church is as a general rule in conformity with this—with the exception of the well-known Oros delivered for well-known reasons under Cyril II. in the matter of the rebaptism of Latins. Taking, therefore, into consideration the fact that apparently[1] the recognition of Baptism involves that of Ordination—in so far as the particular conditions necessary for it are observed, which conditions are not found among the followers of Luther and Calvin, but are found among the Anglicans in essentially equal measure as among Roman Catholics and Armenians, it follows that from this standpoint the recognition of the validity of the Anglican priesthood claims logical warranty.

It is not unknown to theologians, and especially to those of us who follow the life and relations of the Churches, that, through the Bull of Pope Leo XIII. dealing directly with the subject, the Roman Church has characterized Anglican Orders as invalid. The arguments, relying on which the Papal Curia promulgated this severe declaration, at least those advanced officially and publicly, are of a character chiefly dogmatic though connected with the [Anglican] liturgy and rite [of Ordination]. The principal dogmatic argument is that inferred from private opinions contemporary with the initial compilation of the Anglican Ordinal, from that [Ordinal] itself, and from the Thirty-nine Articles [the twenty-fifth], and consists of allegations of an imperfect con-

[1] D. Petrakakos, in his study on the "Validity of Ordinations," p. 18, expresses himself much more categorically, writing: "Accordingly, after the acceptance of the validity of Baptism, the recognition also as valid of the other Sacrament of Priesthood follows as a logical consequence."

ception of the Priesthood and of its having been stripped and deprived of its most significant and therefore of its principal mark.

Now, first of all, as to private opinions given, especially during the first years of the English Reformation: many quite plain and discordant opinions and declarations were put forward on the subject. But these opinions and declarations in effect contradict the totality. For they are found to be opposed to a most important extent to the official documents that express the official voice of the Anglican Church, which in the storm and tempest that seized her was manifestly not forsaken by the Divine Pilot. In spite of all its possible deficiencies the Ordinal of Edward VI. stands as a clear witness of that. In its most noteworthy Preface the three grades of the Priesthood are referred back to the Apostles and it is defined that nobody be received into one of them except he be chosen and approved, except prayer be made publicly for him, and except there be the laying on of hands.

Indeed, as an analysis in detail and a collation of it demonstrate (see below), the theory of the Preface permeates all the contents of this Ordinal, and is applied to them and is realized in them. That theory is the transmission under the proper conditions of the special Grace of the Priesthood which has been inherited from the Lord through the Apostles and their successors by the Church of Christ, the objective of which Grace is to make suitable persons competent for the Ministry of the Divine Word, the Holy Sacraments, and the government of the faithful. As having such a character and being necessary and indefectible, this Grace must necessarily be of a sacramental nature, as, indeed, it is incidentally termed and characterized.[1]

It follows also logically, and according to the principle of *Lex orandi, lex credendi*, that the reference to the Priesthood in the twenty-fifth Article should be interpreted in the same sense rather than independently of it by themselves. And here, also, it must not be forgotten that a very secondary authority is assigned to the Thirty-nine Articles, which, in their details, are not binding on the clergy themselves, are designated as Articles of Religion and not of Faith, to-day have chiefly an historic value, are being abandoned entirely every day by this or the other of the Episcopal Churches, and, being formally retained almost only in England because of their former political importance, were drafted with a view to the religious, and consequently to the peaceful, settlement of the country.

Finally, as to the conclusion that by removing the words of the

[1] It must be noted that the term "Sacrament" as applied to the Priesthood is not entirely absent from the—in a sense—official books of the English Church. Thus in the Homilies we read: "Neither it [the Ordering of Ministers] nor any of the Sacraments else, be such Sacraments as Baptism and the Communion are." [The reference is to the Homilies appointed to be read, 1563, "Of Common Prayer" and "The Sacraments."—J. A. D.]

ancient Ordinal which were uttered to the presbyter by the Bishop, "Take authority to offer sacrifice to God and to celebrate Liturgies [Masses] for the living and the dead," the Anglicans appear as denying the Sacrifice in the Eucharist and so as having stripped the priest of his special character and mark, we are of opinion that that conclusion is not warranted by the evidence.

No one who, as have the Anglicans,[1] has the Holy Scriptures in his hands can deny the Divine Eucharist to be a Sacrifice, as much as it is connected with, and is a memorial of, and represents, the Sacrifice on the Cross;[2] but they are quite right, we think, on the one hand, in regarding it [*sc.*, the sacrifice] as involved in the Rite of their Eucharist, and, on the other hand, in not making the *character* and the power of

[1] Professor Comnenos appends a long note, in which after saying: "There is in fact a section of Anglicans that denies the character of the Sacrifice in the Eucharist, but the great theologians of this Church always profess this doctrine—for example, the English Archbishops affirm it officially and solemnly in their answer to the Papal Bull in 1897. We judge, therefore, that it will be no less to the point to quote here, leaving them to the individual judgment of the reader, the following extracts from the Office of the Holy Communion, as publicly expressing through the official Book of Common Prayer the Faith of the Anglican Church concerning the Divine Eucharist, both as to the Body and Blood of Christ itself and as to the memorial [celebration] of the Sacrifice of the Cross, that memorial 'being connected with and in a sense being united with it,' and in consequence conferring upon those who partake of it [*sc.*, the Eucharist] the benefits which are its own [*sc.*, of the Sacrifice of the Cross]," he then translates from the *Long Exhortation*: "Dearly Beloved . . . consider," "For as the benefit . . . Christ with us," and, "He hath instituted . . . comfort"; the whole *Consecration Prayer*; the whole *Words of Administration*; the whole *Prayer of Oblation*; and from the alternative *Thanksgiving*, "Almighty . . . members of Thy dear Son."

[2] In reference to the particular contents of the thirty-first of the Thirty-nine Articles, we think it well in preference to any other to quote here verbatim the following extract from "Les ordinations anglicanes," the work of the Roman Catholic, F. Dalbus, who gives the Anglican point of view impartially and does not represent it as untrue: "C'est nécessaire, avant tout, pour comprendre ce que répudie l'église anglicane, et juger sa manière d'agir avec impartialité, de se rappeler quelles étaient les opinions des théologiens et des docteurs touchant le sacrifice de la messe à l'époque où cet article (n° 31) a été rédigé, c'est-à-dire, au XVI^e^ siècle. A ce moment des opinions bien extraordinaires, insoutenables aujourd'hui aux yeux de tout le monde catholique, étaient défendues par certains théologiens non dépourvues d'authorité. On supposait, par exemple, que le sacrifice eucharistique était un sacrifice absolu, complet en lui-même, fournissant une expiation indépendante de l'expiation accomplis par notre Seigneur sur la Croix. On osait dire que Notre Seigneur, par le sacrifice de la Croix, avait expié le péché original, ainsi que les péchés commis sous l'ancienne loi et ceux commis par les individus avant le baptême; tandis que la messe expie les péchés commis après le baptême. On disait aussi que par le sacrifice de la messe les péchés mortels étaient effacés, *ex opere operato*. Ἐπὶ τούτοις ὡς ἐν κατακλείδι. Le lecteur a déjà connu avant nous ce que l'église anglicane réprouve et condamne: ce sont ces doctrines qui aujourd'hui nous paraissent extraordinaires, mais qui, alors, étaient admises par quelques théologiens, et parfois même prêchées au peuple chrétien. L'article XXXI^e^, par conséquent, au lieu d'aller contre la vraie doctrine catholique, a pour but de la défendre."

the priest to depend almost alone upon it [*sc.*, the offering the Sacrifice], for they are of wider scope, as is established plainly from our own Ordinal, and even more explicitly from such words, for example, as these of St. John Chrysostom:[1] "For if any one consider . . . he will see how great is the dignity with which the Grace of the Spirit endows priests. For through them are accomplished these things [the Sacrifice of the Eucharist] and other things no less than they, both in reference to their office and to our salvation. For dwellers on the earth . . . received an authority which God has not given even to the Archangels. For it was never said to them, 'Whatsoever ye bind on earth shall be bound also in heaven. And whatsoever ye loose on earth shall be loosed . . .' Then what has He given them other than an heavenly authority? For whose sins ye remit, He says, they are remitted, and whose sins ye retain, they are retained. . . . For if none can enter the Kingdom of Heaven except he be born again by water and the Spirit, and he who does not eat the flesh of the Lord and drink His blood is placed outside everlasting life; all these things are accomplished through no one else but only by those holy hands—I mean by those of the priest. . . . They often save the soul that is sick or at the point of death, not only by teaching and advice, but by the help of prayer. For they not only have authority to forgive sins at the time of regeneration, but sins committed after it. For, is anyone sick, He says, among you? Let him call the elders, etc. For if simply to be called a shepherd and to handle the business of one as might be were sufficient and there were no danger, then he who chose might accuse us of vainglory. But if it be necessary that he who receives it should have much understanding, and before his understanding much Grace from God and a rightness of manners and purity of life that is more than that of man, . . ."[2]

As to the deletion of the words quoted above, to which deletion such great significance is attached, but which were added even to the Latin Ordinal only in the Middle Ages, we are of the opinion that it was sufficiently justified by certain undisputed contemporary and incorrect notions about the power and significance of the Sacrifice of the Eucharist (see above note, p. 111) and by the attempt to return even in the Ordinal to the more ancient and simpler forms. For, after all, that, of the compilers of the Ordinal, Cranmer himself, at the time indeed of the compilation of the Ordinal, believed in the Sacrifice of the Eucharist, is attested on indisputable grounds. The only important point on which Cranmer (and in the same way many Anglicans also

[1] It is inexplicable that, of the many who have written about the question under discussion, none, so far at least as we know, has availed himself of this passage of Chrysostom, which throws much light for us upon the subject.

[2] Περὶ Ἱερ. Βιβλ. Γ., κεφ. V., VI., VII.

to-day) was reserved, was as to the use of the terms *Propitiatory, Propitiatory Sacrifice*, through fear of depriving the sacrifice of the Cross of the unique propitiatory power which exclusively belongs to it. But there exist no reasons for us to believe that Cranmer would have rejected in its true significance such a characterization of the Sacrifice of the Eucharist.

Thus, then, from the above condensed observations, and from those that follow below, we are persuaded, that any impartial person would be convinced that the Anglican Church justly claims, and with full warranty that she also is possessed of, a true priesthood, and that accordingly it is only right that the other Churches, and first of all our own, towards which she manifests great affection and consideration, should recognize this fact. If our Church has not already taken this step, the fact is plainly due to an imperfect knowledge of the Anglican position and in particular to an imperfect study of the question which we are discussing. But the affairs of this Church are continually becoming better known and more correctly estimated among us, and the matters bearing upon the validity and canonicity of its ordinations may be regarded from an impartial point of view as having been exhaustively dealt with, so that there appears no longer to be any reason justifying further reserve on the part of our Church—a reserve which, in addition to its other effects, affords a fresh weapon of attack upon the validity of its ordinations to those who are of a hostile mind to it.

Someone may ask, however, "Apart from what is due to a Church that is unjustly used, how would the recognition of Anglican Orders and of the Anglican Priesthood help forward the union of the Churches and, as is reasonable, in particular our union with the Anglican Church?"

1. In itself this justly conceived action of our Church would produce an increasingly favourable disposition towards us and ours among the adherents of this Church. The extent is recognized to which the most sympathetic and friendly disposition possible is of importance for obtaining mutual understanding, and agreement even on questions that are most difficult of solution. It is plain, therefore, that under these more favourable conditions a mutual understanding on the points of difference [between the two Churches] would be effected more smoothly and that each would receive the explanations of the other gladly until a complete canonical settlement of the question of union was reached.

2. Very many of the lay and clerical members of the Anglican Church are inclined to be Orthodox in mind and would gladly enter into union with our Church, or otherwise fully communicate with her, if the non-recognition of their Priesthood did not stand before them as an insurmountable obstacle. The idea that on account of the non-recognition of their Priesthood they would be regarded as strangers

and outside the defining limit of our church life, as well as that, on attempting to officiate in our Church or to enter into full communion with it, their clergy would be called to submit to reordination, a very serious matter for anyone possessing a deep sense of his rank and office, keeps them at a distance from us. For this reason, then, we are of opinion that before everything it is necessary that our Church should proceed explicitly to the recognition of Anglican ordinations and should thus open wide the door to a quicker and more complete understanding and union.

But before we proceed farther in our present discussion, we must specify the necessary consequences which would ensue from the recognition of Anglican ordinations.

The recognition of the Anglican Priesthood as valid and canonical would involve as a consequence the recognition of all their Sacramental actions—*i.e.*, not only of their Baptism, but also of their Chrism or Laying on of Hands by the Bishop, of their Eucharist, of their Sacrament of Marriage, etc. It does not follow, of course, that the Orthodox would be justified in resorting to the Anglican clergy in order to be baptized, to be chrismated, to receive Divine Communion, to be married, etc., in the same way that they do not do so in regard to Roman Catholics and Armenians, whose Priesthood and by consequence whose other sacramental administrations the Orthodox Church recognizes, but to whom the Orthodox do not resort for any sacramental ministration, from whom they do not receive the Holy Communion, and to whom they do not give it according to Canonical Rule.

Each side understands that until union, which postulates agreement on whatever points may be judged indispensable for it, is effected the members of either Church are not justified legally and canonically in leaving the defining limit of their own church life.

None the less union can be effected with the particular [Anglican] Churches—as, for example, with the Episcopal Churches of America and Africa, etc.—in as far as dogmatic mutual agreement comes about with them. In that case, indeed, the hindrance would to a great extent be removed and a problem would be solved which weighs heavily upon the conscience of those whose feelings are Christian—that is to say, provision would be made for the religious needs of our people where our clergy are altogether absent and for those of Anglicans where our clergy are to be found.

Despite what has been said above, and considering the validity of the sacramental ministrations rendered by Anglican priests as in no degree less than that of those rendered, for example, by Roman Catholic priests, I am of opinion that, since full dogmatic agreement and union will of necessity require time, our Church might well, on

account of the altogether exceptional and absolutely necessary circumstances,[1] decide at the present time to take into consideration and to conform in the matter of Baptism, the Divine Eucharist, and Marriage, to the relevant suggestion of Demetrius Chomatenos, Archbishop of Bulgaria (twelfth to thirteenth centuries), who answered to a relevant question: "We remember that there were some questions asked a good many years ago by Mark, Patriarch of Alexandria, of blessed memory, and answers written by Theodore Balsamon, late Patriarch of Alexandria. . . . One answer altogether forbade that the aforesaid (captive) Latins should be admitted to receive the Divine Communion at the hands of our priests. This answer, however, was disapproved by many of the most eminent men living at that time as showing too great harshness and bitterness. They appealed also to the judgment on this same subject of Theophylact, the most wise Archbishop of Bulgaria, which we have given in an abridged form above in another of our answers and which discourses of condescension and economy in a manner worthy both of admiration and of praise. And so they who argued against the opinion of Balsamon, as has been related, were judged to have insisted piously and reasonably for giving the preference over inflexible harshness to economy in order that so, instead of casting down, we may gently and gradually win our brethren for whom our common Saviour and Lord shed His own most precious blood."[2] It is plain from the words used that the question dealt with by the Archbishop referred to deals only with the administration by us of Sacramental Grace and Blessing to the heterodox, and not even, though in exceptional circumstances, of their reception by us from them. But taking into consideration, as above, the validity of their ordinations and of their sacramental ministrations, it is plain that the second of the two states of affairs may be sanctioned in exceptional circumstances. But someone will ask: "Can or ought our Church to proceed to the above without the agreement and knowledge of the other autocephalous Orthodox Churches?"

In regard to the formulation or reception of the least definition of the truths fundamental to belief, which are indispensable for the unity and communion of the Churches, I am of opinion that agreement among the doctrinally consentient[3] Churches is indispensable. In regard, however, to the question of the recognition of ordinations, although I hold it to be well that agreement should first be reached, I

[1] As when children are in danger of dying or of reaching maturity without Baptism, when a man and woman live together irregularly and have children through the lack of a minister to perform their marriage.

[2] Demetrius Chomatenos wrote in 1203 to Constantine Cabasilas, Archbishop of Dyrrachium. A lengthy extract from his answers—including the above—is given by Palmer, "Dissertations," London, 1853, pp. 25-31.—J. A. D.

[3] Ὁμοδοξῶν.

think that motion and action of our own initiative and responsibility is not precluded—in the same way that different practice has obtained formerly in the case of the reception of the Baptism of the heterodox between ourselves and the doctrinally consentient Russian Church, we not receiving but repeating it (from 1756) and she receiving it as valid and not repeating it (from 1667).[1] In similar fashion, unless I am mistaken, the particular Orthodox Churches have been used to regulate their procedure in reference to the Ordination of the heterodox.

KING PETER

BY CHEDDO MIYATOVIČ

THE Parliament of the Kingdom of the Serbs, Croats, and Slovenes, has just decided that henceforth the deceased King should be called "Peter the Great."

Undoubtedly during his reign (July, 1903, to August, 1921) great things have been done in the history of the Serbs, Croats, and Slovenes. The longings, animating them through centuries—their striving to be independent, free, and united—have been realized. They became independent, free, and united under their first entirely constitutional King, Peter the Great.

That King Peter was personally a brave man, a liberal-minded politician, absolutely true and faithful to his oath that he would reign as a constitutional King, is now generally well known. That he was very tolerant, broad-minded, generous, and not vindictive, is also well known. His people and the public opinion of Europe were satisfied with that knowledge of his noble qualities and did not care for a deeper psychological analysis of his exalted personality.

The result of such a psychological study of King Peter's character would have been: that deep in his soul and heart, as the foundation of his character, was the religious sentiment, the faith in the existence of a personal God, and the love of God. His own personal courage and bravery, his faithfulness to his friends, and chivalry towards the enemies, generosity to his opponents, and, I believe, even his love of liberty, true and unshakable attachment to constitutionalism, were

[1] [Before 1629 all the Eastern-Orthodox Churches accepted Western Baptism. In 1629 the Russian Church decided to reject it *in toto*. In 1667 this decision was revised for Roman Catholic Baptism. In 1718 the whole Communion accepted Lutheran and Calvinist Baptism. But in 1756 the four Greek Patriarchates concurred in an Oros requiring all Westerns to be rebaptized. This was not received by the Russians, but has never formally been superseded. The matter, however, is held to be of economy, and in practice the Greeks appear now to accept all Western Baptism.—J. A. D.]

beautiful and consistent products of the religious foundation of his character.

For many people it would be sufficient to point out the beautiful Byzantine church on the hill of Oplenatz at Topola (the native village of the Kara-Georgevitch family), which he built at his own expense. Nor could a more conclusive proof of his attachment to the Serbian Orthodox Church and of his solicitude for her dignity be given, than to mention the glorious fact that, under his reign and active interest, the Serbian Church regained her former Patriarchal dignity.

But, I think, nothing could prove better what was the fundament of King Peter's personality, than a conversation which I had with him just on the question of religion.

After the victorious war against Turkey in 1912 King Peter opened in 1913 the Serbian Parliament by a speech from the Throne—most beautifully composed, from the political and literary point of view. I took the liberty to express in the Serbian papers my disappointment that our King, expressing his thanks to the nation, to the army, to the sanitary service, and to the foreign doctors and nurses, never mentioned his and his people's thanks to God, the true giver of victories.

I am glad even now to say that my remonstrance made some impression in our country. When in 1914 I went to Belgrade and obtained an audience with the King, His Majesty received me with the words: "I am glad to see you—doubly glad, as I have to settle a small account with you. You attacked me in the Press for my forgetting to thank God for His help to us during the war. I never forgot God for a moment. But you, my dear Sir, forgot that I am a constitutional King. The speech from the Throne was written not by me, but by my Minister, and my duty was to read it just as it was placed in my hands." I said to him: "In my opinion your duty was to draw the attention of your Ministers that they had forgotten God's help, and therefore you would wish that they should add in the first place in the speech: 'My people, let us thank God for our victories,' and if they should refuse, then your duty would be either to submit or ask them to resign." "I wish to tell you," the King continued, "that I am not indifferent to religion, that I have faith in God, and that faith has sustained me and helped me in many trials of my life. Come with me to my bedroom. I will show you my 'prie-dieu' (the praying stool) on which I kneel every morning and evening praying to God from the bottom of my heart. It was my mother who, when I was a little boy, taught me to fear and love God, and to pray to Him."

Perhaps just because I criticized the omission of thanks to God in the speech from the Throne in 1913, he in 1914 offered to make me Archbishop of Skoplje (Uskub). It shows what a good Christian he was when so generously forgetting my criticisms.

SERBIAN CHURCH NOTES

By D. S. MARITCH

THE most important event which recently occurred in the kingdom of the Serbs, Croats, and Slovenes, is the adoption of the Constitution by the Constituent Assembly. That same event has brought some very important results for the future life of the Serbian Church, as well as for other Churches outside the new Yugo-Slav State. In Article 13 of the Constitution which bears on the subject of religions in the new State, except the clauses of general interest, such as freedom of belief and conscience, there is a point which has produced a great change in relations between the State and the Serbian Orthodox Church. The Serbian Orthodox Church, which was officially the Church of the Serb State in Serbia as well as in the rest of Yugo-Slavia, is thereby set on the same basis as other religions. Still, owing to the patriotism of the Serbs, that change has been accepted with less ill-will than we could rightly expect. Thus, for instance, the official organ of the Priests' Association says only that "This is a not incurable wound" (*cf. Venzik Srpske*, No. March to April, p. 98), which clearly shows the consciousness of the necessity of sacrifice for the sake of unity in the State.

Similarly, in the same article of the Constitution, there is a clause which agitated our Roman Catholic brothers—viz., the so-called "Kanzelparagraph." According to that "paragraph," the use of the pulpit is limited only to religious matters, its use for political purposes being expressly forbidden.

As every other country has Russian refugees, so in our kingdom we have a great, if not the greatest, number of exiled Russians, both laity and clergy. The latter are employed in all our Church offices and as parish priests, filling up the awful gaps made in the ranks of our clergy by Bulgarian and Austrian savagery. The fine service of the Russians is as useful to us as their employment is beneficial to them. In truth, their influence is felt everywhere, beginning from the highest posts, such as professorships in our Theological Faculty in Belgrade and Seminaries, to the remotest villages in Eastern Serbia, the parishes of many of which are served by them. This happy settlement and use of the Russians has been greatly facilitated by our mutual unity of race and similarity of language, and makes our common religion, through the Russian love of solemnity, more understandable to the Serbian realistic mind.

To complete the series of acts and forms in the re-establishment of

the ancient Serbian Patriarchate, only one now remains to be accomplished—viz., the solemn enthronement of the elected Patriarch. His enthronement marks the official beginning of his exercise of Patriarchal authority. The ceremony was to have taken place in Pach (Ipek), the ancient Patriarchal seat, on the day of "All Serbian Saints," September 13, but has been postponed on account of the death of King Peter. The enthronement will be made in the presence of the new King, together with all the members of the Government and Parliament. This will be one of the greatest symbolic moments in the return of ancient Serbian glory and might; so the participation in it, if we judge according to the preparations, will be enormous, both in number and solemnity. The Serbian Ministry of Finance has already allocated the necessary money. The State will also give all railway and transport facilities for those who take part in it. Serbs will rejoice to welcome any of our English brothers who, either officially or unofficially, consent to come and assist in its solemnities.

[N.B.—The Rev. H. J. Fynes-Clinton had proceeded to Serbia to to be present at the Enthronization before its postponement was announced.—ED.]

The question of the second marriage of our priests is still to the fore. Thus in the agenda for the regular annual meeting of the Orthodox Priests' Association—which was held between August 31 and September 1 in Belgrade—it was one of the chief points. As far as our information goes, the meeting decided to repeat its former appeal to the Episcopal Council for a favourable settlement. The chief cause this time for bringing up the question was the letter of the Œcumenical Patriarchate to the Serbian Church, by which it seems that the Patriarch recommends an exercise of "economia" in each individual case. At the above-mentioned meeting, our friend Dr. Yanitch, who was one of the delegates sent by the Serbian Church in 1920 to all Orthodox Churches to consult them as to the course to be pursued, was the principal advocate of pressing for action being taken.

THE ANGLICAN AND EASTERN CHURCH ASSOCIATION

THE arrangements for the anniversary on October 25 are near completion. The authorities of the Russian Church in London have kindly offered to celebrate the Russian Liturgy for our Intention either at St. Philip's, Buckingham Palace Road, or St. Mary-le-Bow. In the evening the Russian choir will render a service of special music at St. Matthew's Church, Westminster, and the general meeting will follow in the Trevelyan Hall. We hope that the Holy Sacrifice will be offered for our Intention in many churches.

The Secretary has addressed a series of meetings in September under the auspices of the E.C.U. at St. Michael's, Brighton, on 13th, Lewes on 14th, Eastbourne on 16th, at Hove and St. Bartholomew's, Brighton, on 19th.

The report of the Association is at last published, and is being sent round to members. It covers the years 1914 to 1921, and that part which is of general interest has been issued separately by the S.P.C.K. and is on sale to the public at 1s. 6d.

THE POSITION IN ARMENIA

By EMILY J. ROBINSON

THE present plight of Armenia and the members of our oldest sister Church strikes shame into the hearts of Englishmen. Instead of the fulfilment of the promises repeatedly made by members of the British Government since the fall of Baghdad that the Armenian people should not be allowed to remain "under the blasting tyranny of the Turk," in the peace scheme all provision for Armenia has been set aside. Palestine, Syria, Mesopotamia—Turkey's richest lands—have been taken from her by the victorious Powers, who have left their smallest Ally to bear alone the full force of Turkish resentment. The Treaty of Sèvres raised hopes that were never realized.

Armenians staked their all in the war when they threw in their lot with the Allies. Two hundred and seventy thousand Armenian troops fought on the various fronts; of these, 60,000 have been killed or maimed for life. Several thousand prisoners of war were killed by the Turks. Over a million helpless Armenians were killed by order of their Turkish rulers, while 500,000 were deported to desert regions, also by order. Every war-stricken country in Europe is enabled to work at the reconstruction of its homes and economic life. Armenia *alone* remains in the throes of starvation, distress, and epidemics, and still suffers the horrors of war *because of her loyalty to the cause of the Entente.*

In less than five months the Government of Erivan has fallen five times, and there is nothing to prevent this from going on indefinitely or so long as Soviet Russia persists in thrusting a form of government on the Armenian Republic which is distasteful to her people. The economic state of the country could hardly be worse. Owing to the lack of oil and other fuel there are no means of transport. Industry of every kind is at a standstill, as there are no materials, no machinery, no credit to purchase any. There is no postal communication with the world outside. Food is at famine prices—only the comparatively rich ever get enough; deaths from starvation and exposure have occurred by the thousand; clothing is unprocurable, save the small quantity which has been sent by foreign relief agencies.

A relief worker recently went to change a cheque at the Government office in Erivan. He was asked to wait a few days, as the machine (which printed the rouble notes) was out of order! This shows that the only way to bring about a stable condition is either the taking of Armenia under the protection of a State which shall arrange to manage her financial system, or else a loan of sufficient size to enable her to reorganize her internal affairs. This her sons are quite

capable of doing, given peace and security. There are no better financiers in the world than certain Armenians, who would naturally prefer that their own country rather than others should benefit by their labours.

More than two and a half years after the Armistice over a quarter of a million Armenians, who fled from their homes in Turkish Armenia in 1914-15 to save their lives, who have been forced ever since to dwell on overcrowded, insanitary areas, wanting every necessary of life, harried from one spot to another by the terrors of Turkish invasions, are still unable to return to their homes, these being in the possession of Turks.

For two years many hundreds of Armenians have been wishing to leave certain districts in Asia Minor to join their friends in America. They have not been allowed to travel, and this has naturally given cause for alarm. America has now closed her doors against Armenian immigrants. Difficulties are also put in the way of removing the children from Armenian orphanages in Cilicia.

There can be no peace till Armenia's boundaries are fixed. After referring the matter of an Armenian mandate to the League of Nations and then setting the League's authority at naught, the Supreme Council asked Mr. Wilson, ex-President of the United States, to delineate the boundaries of Armenia. Provision was made in the Peace Treaty by which all contracting parties agreed to accept President Wilson's decision as binding. When, after careful study of the problem, Mr. Wilson traced the boundaries of Armenia in accordance with the ethnographic, national, and economic requirements of the new Armenian State, the Supreme Council threw his decision to the winds as "unpractical," and referred the matter back to the League of Nations, which is evidently under the control of the Supreme Council and has no authority of its own! How much longer will the victorious Powers continue to voice the reply of Cain as regards Armenia: "Am I my brother's keeper?"

We are often reminded that England is a great Mohammedan Power, but England was a great *Christian* Power long before she had any Mohammedan subjects. The latter have no cause for complaint, nor would any self-respecting Moslem in India or elsewhere dream of protesting against the redemption of Armenians from their age-long persecutors. It is not by deserting the cause of her Christian Allies, whom she is pledged to protect, that England will gain the confidence of anyone in the East or West either.

HYMNS OF THE GREEK CHURCH

I. OCTOBER TO DECEMBER

TRANSLATED BY THE REV. G. R. WOODWARD, M.A.

EDITORS' NOTE.—These specimens of hymns from the Μηναῖον, *or Book of the Hymns for the Saint Days of the Months, will be of special value to our readers, as illustrating not only Orthodox hymnology, but also Orthodox theology. It was thought that, though the Eastern Church year begins on September 1, the reader would prefer to have the selections by our quarters, and by Mr. Woodward's kindness we hope to publish selections for January to March and so forth in our three next numbers. A glossary of terms has been included, and notes on the particular Saint Days have been added by Mr. Woodward. The Greek Text here given comes from a folio edition of the* Menaia *for October, November, and December, printed in Athens, 1905; but Nos. V., VIII., and XVI. are taken from a quarto vol. of the* Great Horologion, *published in Venice, 1892.*

ΜΗΝ ΟΚΤΩΒΡΙΟΣ.

I.

Μνήμη τοῦ ὁσίου Ῥωμανοῦ τοῦ Μελῳδοῦ.

Ὀκτ. α'.

Ἐξαποστειλάριον τοῦ Ὁσίου, καὶ Θεοτοκίον ὁμοῦ. Τοῖς μαθηταῖς.

Ἐν θεοπνεύστοις ᾄσμασι
κατετράνωσας, μάκαρ,
τὴν τοῦ Χριστοῦ ἀπόῤῥητον
θείαν οἰκονομίαν,
καὶ ὕμνοις ἔστεψας πάντας,
Ῥωμανέ, τοὺς Ἁγίους·
μεθ' ὧν φαιδρῶς ἀνύμνησας
τὴν ἁγνὴν καὶ Παρθένον
καὶ ἀληθῆ τοῦ Θεοῦ μη-
τέρα, πάνσοφε πάτερ·
μεθ' ἧς ἡμῶν μνημόνευε,
παρεστὼς τῇ Τριάδι.

Σ. 9.

MONTH OF OCTOBER.

I.

COMMEMORATION OF ST. ROMANUS THE MELODIST.

Oct. 1 (*Menaion*, p. 9).

Exapostilarion of the Saint and Theotokion in one.

In songs inspired of God, sweet soul,
Thou madest declaration
Of Christ, and his ineffable,
Most holy Incarnation.

And, blest Romanus, all the Saints
In verse by thee were crownèd;
Mid whom melodiously thou
Didst hymn the most renownèd,

True, Maiden-Mother of our God:
With her, good sire all-learnèd,
Now standing nigh the Trinity,
To us thy mind be turnèd!

For tune, see *Songs of Syon*, No. 58 or 128.

II.

Τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Ἱεροθέου, ἐπισκόπου Ἀθηνῶν.

Ὀκτ. δ'.

Ἐξαποστειλάριον. **Ὁ οὐρανὸν τοῖς ἄστροις.**

Ὅτε ἡ Μήτηρ τοῦ Λόγου
πρὸς τὰς ἐκεῖ καταπαύσεις

II.

OUR HOLY FATHER ST. HIEROTHEOS, BISHOP OF ATHENS.

Oct. 4 (*Menaion*, p. 23).

Exapostilarion.

When the Mother of the Word
Was beheld to flee as bird

μεταναστεύουσα ὤφθη,
σὺν τοῖς λοιποῖς Ἀποστόλοις
σὺ, Ἱερόθεε, ὕμνοις
ἐπέστης ταύτην προπέμπων.

Σ. 23.

Upward to her place of rest,
With the Apostles round her prest,
Thou, Hierótheos, mid the throng,
Sent'st her off with hymn and song.

For tune, see *Songs of Syon*, No. 112, 239, or 298.

III.

Τοῦ ὁσίου Πατρὸς ἡμῶν Κοσμᾶ, τοῦ Ποιητοῦ.

Ὀκτ. ιδ'.

Ἐξαποστειλάριον. **Τοῖς μαθηταῖς συνέλθωμεν.**

Ὑμνῳδιῶν ἐν κάλλεσι
τῆς ἡδίστης σου γλώττης,
καὶ θεοφθόγγοις ᾄσμασι
τὴν ἁγνὴν καὶ παρθένον
ἀνύμνησας Θεοτόκον
ἀληθῶς καὶ κυρίως·
μεθ' ἧς, Κοσμᾶ θεόληπτε,
παρεστὼς τῇ Τριάδι,
σοῦ μιμητὴν κατὰ νοῦν καὶ
πρᾶξιν καὶ θεωρίαν
κἀμὲ γενέσθαι πρέσβευε,
ἱερώτατε πάτερ.

Σ. 84.

III.

Our Holy Father Cosmas, the Poet.

Oct. 14 (*Menaion*, p. 84).

Exapostellarion.

With all the charms of hymnody,
And tongue, with honey laden,
And in celestial canticles
Thou sang'st the spotless Maiden,

True Mother she of God indeed:
With her, thy friend and fellow,
Now standing near the Three in One,
In tones inspired and mellow,

Pray, Cosmas, that I too may prove,
In conversation lowly,
Thy follower in word and deed,
Good father, blest and holy.

For tune, see *Songs of Syon*, No. 58 or 128.

IV.

Τοῦ ἁγίου Μάρτυρος Λογγίνου τοῦ Ἑκατοντάρχου, τοῦ ἐπὶ τοῦ Σταυροῦ.

Ὀκτ. ις'.

Ἐξαποστειλάριον. **Τοῖς μαθηταῖς.**

Ὁρῶν τὸν πάντων Κύριον
καὶ Θεὸν ἀφυπνοῦντα
ἐπὶ Σταυροῦ θελήματι,
κλονουμένην τε πᾶσαν
καιρῷ τοῦ πάθους τὴν κτίσιν,
ἀθλοφόρε Λογγῖνε,
Λῃστῇ σὺν τῷ εὐγνώμονι
ὡμολόγησας τοῦτον
Υἱὸν Θεοῦ, ὑπὲρ οὗ καὶ
χαίρων ἐσφαγιάσθης·
καὶ νῦν ὡς Μάρτυς ἄριστος
ὑπὲρ πάντων πρεσβεύεις.

Σ. 93.

IV.

The Holy Martyr Longinus, the Centurion, at the Cross.

Oct. 16 (*Menaion*, p. 93).

Exapostellarion.

Beholding God, the Lord of all
Upon the Cross, in slumber
Of his free-will (all Nature's works
Thrown out of gear and number)

At Passion-tide, together with
The thief by Jesu shriven,
Longinus, thou confessedst Him
The Son of God from heaven,

For whose dear sake to bitter death
Thyself full fain agreedest,
And now, as Martyr with the best,
For all of us thou pleadest.

For tune, see *Songs of Syon*, No. 58 or 128.

V.

Τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Λουκᾶ.

Ὀκτ. ιη'.

Κοντάκιον, Ἦχος δ'. Ἐπεφάνης σήμερον.

Μαθητὴς γενόμενος
τοῦ Θεοῦ Λόγου
σὺν τῷ Παύλῳ ἅπασαν
ἐφωταγώγησας τὴν γῆν,
καὶ τὴν ἀχλὺν ἀπεδίωξας
τὸ θεῖον γράψας
Χριστοῦ Εὐαγγέλιον.

Ὡρολόγιον, Σ. 211.

V.

THE HOLY APOSTLE AND EVANGELIST LUKE.

Oct. 18 (*Horologion*, p. 211).

Kontakion.

Becoming leal disciple
Of Christ, the Word divine,
With Paul thou mad'st the true Light
Throughout the world to shine;

And thou didst banish darkness
By writing of a book,
To wit, the Holy Gospel
According to Saint Luke.

For tune, see *Songs of Syon*, No. 11, 29, 187, or 327.

VI.

Τοῦ ἁγίου καὶ Μεγαλομάρτυρος Ἀρτεμίου.

Ὀκτ. κ'.

Ἰδιόμελον, Ἦχος β'. Τοῦ Στουδίτου.

Τὸν νοερὸν φωστῆρα τῆς πίστεως
Ἀρτέμιον τιμήσωμεν
ὅτι ἤλεγξε Βασιλέα τὸν ἔχθιστον·
καὶ τῷ αἵματι τοῦ μαρτυρίου αὐτοῦ
τὴν Ἐκκλησίαν Θεὸς ἐπορφύρωσεν·
ὅθεν καὶ ἀπέλαβε
τῶν ἰαμάτων τὴν χάριν τὴν ἄφθονον
τοῦ ἰᾶσθαι τὰς νόσους
τῶν πιστῶς προστρεχόντων
ἐν τῇ σορῷ τῶν λειψάνων αὐτοῦ.

Σ. 110.

VI.

THE HOLY MEGALOMARTYR ARTEMIUS.

Oct. 20 (*Menaion*, p. 110).

Idiomelon. By him of the Studium.

Artemius, that living light
Of faith, let us revere aright:
Because that he rebuked the curst
Apostate King, of Emperors worst:*
Because with blood of witness true
God deck'd his Church in purple hue.
Hence earn'd the Saint th' abundant grace
Of healing folk in sickly case,
Who run in faith, and seek the Chest
Wherein the Martyr's relicks rest.

* Julian the Apostate.

VII.

Τοῦ ἁγίου Μεγαλομάρτυρος Δημητρίου τοῦ Μυροβλύτου.

Ὀκτ. κς'.

Ἰδιόμελον, Ἦχος β'.

Εἰς τὰ ὑπερκόσμια σκηνώματα
τὸ πνεῦμά σου, Δημήτριε Μάρτυς
σοφὲ,

VII.

THE HOLY MEGALOMARTYR DEMETRIUS, FLOWING WITH UNGUENT.

Oct. 26 (*Menaion*, p. 144).

Idiomelon.

Into soldiers' tents, that are
Higher than this world by far,
O Demetrius, the Martyr,
Who for Christ thy life didst barter,

Χριστὸς ὁ Θεὸς προσήκατο ἀμώμητον·
σὺ γὰρ τῆς Τριάδος γέγονας ὑπέρμαχος
ἐν τῷ σταδίῳ ἀνδρείως ἐναθλήσας
ὡς ἀδάμας στερρός·
λογχευθεὶς δὲ τὴν πλευρὰν
τὴν ἀκήρατόν σου, πανσεβάσμιε,
μιμούμενος τὸν ἐπὶ ξύλου τανυσθέντα
εἰς σωτηρίαν παντὸς τοῦ κόσμου,
τῶν θαυμάτων εἴληφας τὴν ἐνέργειαν,
ἀνθρώποις παρέχων τὰς ἰάσεις ἀφθόνως.
Διό σου σήμερον τὴν κοίμησιν ἑορτάζοντες
ἐπαξίως δοξάζομεν
τὸν σὲ δοξάσαντα Κύριον.

Σ. 144.

Christ thy God did let thee in,
Pure in spirit, free from sin:
For thou proved'st the champion
Of the Holy Three in One;
In th' arena harder than
Adamant, thou play'd'st the man,
Wounded in thy wemless side,
Herein like the Crucified,
Saviour of him and her,
Thou, most venerable sir,
Didst receive the power to work
Miracles for Holy Kirk,
Making oft a sickly soul,
Or an ailing body, whole.
Wherefore we to-day who keep
Much in mind thy fall on sleep,
Glorify that Lord all duly,
Who did glorify thee truly.

ΜΗΝ ΝΟΕΜΒΡΙΟΣ.

VIII.

Τοῦ ὁσίου Πατρὸς ἡμῶν Ἰωαννικίου τοῦ Μεγάλου.

No. δ'.

Κοντάκιον, Ἦχος δ'. Ἐπεφάνης σήμερον.

Ἐν τῇ μνήμῃ σήμερον τῇ ἱερᾷ σου
συνελθόντες ἅπαντες
ἐκδυσωποῦμεν οἱ πιστοί,
Ἰωαννίκιε ὅσιε,
παρὰ Κυρίου εὑρεῖν ἡμῖν ἔλεος.

Ὡρολόγιον, Σ. 221.

MONTH OF NOVEMBER.

VIII.

Our Holy Father Joannikios the Great.

Nov. 4 (*Horologion*, p. 221).

Kontakion.

On thy Feast, this Holy Day,
Here assembled, for us pray
Blessèd Joänníkiüs,
Us the Faithful, all of us,
To the end that, of the kind
Saviour, mercy we may find.

For tune, see *Songs of Syon*, No. 112, 239, or 298.

IX.

Τῶν ἁγίων Ἱερομαρτύρων, Νικάνδρου Ἐπισκόπου Μύρων, καὶ Ἑρμαίου Πρεσβυτέρου.

No. δ'.

Τροπάριον. Εὖα μὲν τῷ τῆς παρακοῆς.

Σήμερον τῶν Μύρων ἱερὰ μητρόπολις
ἑορτάζει,
πόλιν ἅπασαν
πρὸς εὐωχίαν συγκαλοῦσα
ἐν τῇ μνήμῃ ὑμῶν ταύτῃ, πανεύφημοι,
ἐν ᾗ τὴν ἱερὰν ὑμῶν ἄθλησιν
μεγαλοφρόνως ἐτελέσατε.

Σ. 31.

IX.

The Holy Hieromartyrs, Nikandros, Bishop of Myra, and Hermaios, Priest.

Nov. 4 (*Menaion*, p. 31).

Troparion.

To-day is our metropolis
Of holy Myra full of bliss,
Assembling all the City, least
And most, to celebrate your Feast,
Praise-worthy Saints, who did contend
For Christ full nobly till the end.

For tune, see *Songs of Syon*, No. 8, 48, or 289.

X.

Τοῦ ὁσίου Πατρὸς ἡμῶν, καὶ Ὁμολογητοῦ, Θεοδώρου τοῦ Στουδίτου.

No. ια'.

Ἐξαποστειλάριον. Ὁ οὐράνὸν τοῖς ἄστροις.

Ὑπὲρ τῶν θείων εἰκόνων
ὑπέμεινας πᾶσαν θλῖψιν,
βασάνους, καὶ ἐξορίας·
διὸ διπλοῦν καὶ τὸ στέφος
ἐκ δεξιᾶς τοῦ Ὑψίστου
ἐδέξω, ὅσιε πάτερ.

Σ. 78.

X.

Our Holy Father and Confessor Theodore of the Stúdium.

Nov. 11 (*Menaion*, p. 78).

Exaposteilarion.

In defence of Holy Eikons,
Thou endured'st all manner pain,
Torment, exile: therefore two-fold
Holy Father, was thy gain:
From the right hand of the Highest
Double wreath didst thou obtain.

For tune, see *Songs of Syon*, No. 40, 235, 271, or 272.

XI.

Τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Ἀλεξανδρείας, τοῦ Ἐλεήμονος.

No. ιβ'.

Κοντάκιον. Ἦχος β'. Τὰ ἄνω ζητῶν.

Τὸν πλοῦτον τὸν σὸν
ἐσκόρπισας τοῖς πένησι,
καὶ τῶν οὐρανῶν τὸν πλοῦτον
νῦν ἀπείληφας,
Ἰωάννη πάνσοφε·
διὰ τοῦτο πάντες σε γεραίρομεν,
ἐκτελοῦντες τὴν μνήμην σου
τῆς ἐλεημοσύνης, ὦ ἐπώνυμε.

Σ. 83.

XI.

Our Sainted Father John, Archbishop of Alexandria, the Almoner.

Nov. 12 (*Menaion*, p. 83).

Kontakion.

Among the poor thou didst disperse
Thy riches once, to re-imburse
Thyself with wealth now in the skies:
And herein, John, thou wast all-wise.
So all we, on thy Feast, revere
And style thee "John the Aumonere."

For tune, see *Songs of Syon*, No. 8, 48, or 289.

XII.

Τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινοπόλεως, τοῦ Χρυσοστόμου.

No. ιγ'.

Ἰδιόμελον. Ἦχος β'. Τοῦ Στουδίτου.

Σὲ τὸν μέγαν ἀρχιερέα καὶ ποιμένα
τὸν ἄκακον καὶ ὅσιον
τῆς μετανοίας τὸν κήρυκα
τὸ χρυσόπνοον στόμα τῆς χάριτος
ἀνευφημοῦντες πόθῳ·
μετάδος ἡμῖν τῶν πρεσβείων σου, πάτερ,
εἰς ἀντάμειψιν τῶν ψυχῶν ἡμῶν.

Σ. 89.

XII.

Our Sainted Father John Chrysostom, Archbishop of Constantinople.

Nov. 13 (*Menaion*, p. 89).

Idiomelon. By him of the Studium.

Thee, the great high-priest and shepherd,
Holy, harmless, known to be,
Erst the preacher of repentance,
Golden-mouth of Grace full free,
(iij)
We, who chant aloud thy praises
With affection, father, pray
For a share in thy petitions,
On our souls' account, to-day. (iij)

For tune, see *Songs of Syon*, No. 425.

XIII.

Τοῦ αὐτοῦ Ἰωάννου, τοῦ Χρυσοστόμου.

No. 13'.

Στιχηρὸν προσόμοιον. Ἦχος πλ. δ'. Ἀνατολίου.

Χρυσέοις ἔπεσι
καὶ θεοφθόγγοις διδάγμασι
κατακοσμήσας τὴν τοῦ Θεοῦ ἐκκλησίαν,
πλοῦτον πνευματικὸν ἐθησαύρισας ἐν αὐτῇ
τὰ σὰ θεοπαράδοτα λόγια·
διὸ στέφανον ἐξ ἀκηράτων ἀνθέων
πλεξαμένη τοῖς ᾄσμασι
τῇ ἱερᾷ σου προσφέρει μνήμῃ,
πάγχρυσε τῇ ψυχῇ σὺν τῇ γλώττῃ,
Ἰωάννη θεόσοφε.
Ἀλλ' ὡς ἔχων παῤῥησίαν, Ὅσιε,
πρέσβευε ὑπὲρ τῶν ψυχῶν ἡμῶν.

Σ. 97.

XIII.

Our Sainted Father John Chrysostom, Archbishop of Constantinople.

Nov. 13 (*Menaion*, p. 97).

Stichéron prosomoion.

With golden speech, and doctrine borne
From heav'n above, thou didst adorn
The Church of God, and didst in-store
The same with wealth of ghostly lore:
God taught thee what to say.
So, mindful of thy Feast to-day,
We intertwine these songs of ours
With wreath of Everlasting Flow'rs,
John, learn'd in godliness, high-soul'd,
In lip and life refined as gold.
Then, as thou may'st, with boldness plead
For our poor souls in time of need.

XIV.

Τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Γρηγορίου, Ἐπισκόπου Νεοκαισαρείας, τοῦ Θαυματουργοῦ.

No. 17'.

Κοντάκιον. Ἦχος β'. Τὰ ἄνω ζητῶν.

Θαυμάτων πολλῶν
δεξάμενος ἐνέργειαν
σημείοις φρικτοῖς
τοὺς δαίμονας ἐπτόησας
καὶ τὰς νόσους ἤλασας
τῶν ἀνθρώπων,
πάνσοφε Γρηγόριε·
διὸ καλῇ Θαυματουργὸς,
τὴν κλῆσιν ἐξ ἔργων κομισάμενος.

Σ. 116.

XIV.

Our Sainted Father Gregory, Bishop of Neocæsarea, the Wonder-worker.

Nov. 17 (*Menaion*, p. 116).

Kontakion.

Many a wonder, passing thought,
By thee, God em-pow'r'd, was wrought.
By thy miracles, in fright,
Thou didst put the fiends to flight,
Skill'd to banish sickness sore
Out of mortals. And therefore,
Gregory, for thy works of fame,
Wonder-worker is thy name.

For tune, see *Songs of Syon*, No. 25.

XV.

Τοῦ ὁσίου Πατρὸς ἡμῶν Νίκωνος τοῦ Μετανοεῖτε.

Νο. κς'.

Ἐξαποστειλάριον. **Ὁ οὐρανὸν τοῖς ἄστροις.**

Ἡ θήκη, ἔνθα σου κεῖται
τὸ εὐκλεέστατον σῶμα,
χάριτας βλύζει τοῖς πᾶσι
τῶν ἰαμάτων δαψιλῶς
τοῖς προσιοῦσιν ἐν πίστει,
Νίκων ἀεὶ θεοφόρε.

Σ. 189.

XV.

Our Holy Father Nikon, the "Repent ye."

Nov. 26 (*Menaion*, p. 189).

Exaposteilarion.

The sacred Chest, wherein at rest
Thy famous relicks lie,
With healing streams of grace it teems
For all men, low or high;
In faith and awe if we but draw,
Ay blissful Nikon, nigh.

ΜΗΝ ΔΕΚΕΜΒΡΙΟΣ.

MONTH OF DECEMBER.

XVI.

Τῆς ὁσίας Μεγαλομάρτυρος Βαρβάρας.

Δεκ. δ'.

Ἀπολυτίκιον. **Ἦχος β'.**

Βαρβάραν τὴν ἁγίαν τιμήσωμεν·
ἐχθροῦ γὰρ τὰς παγίδας συνέτριψε,
καὶ ὡς στρουθίον ἐρρύσθη ἐξ αὐτῶν
βοηθείᾳ καὶ ὅπλῳ τοῦ Σταυροῦ ἡ
πάνσεμνος.

Ὡρολόγιον, Σ. 237.

XVI.

The Holy Megalomartyr Barbara.

Dec. 4 (*Horologion*, p. 237).

Apolytikion.

Barbara, the godly Maid,
Honour due to her be paid!
For she did destroy the net,
By the foe-man for her set,
And, as birdie of the air,
Did escape the fowler's snare.
In the Cross th' all-holy maid
Found her weapon, and her aid.

For tune, see *Songs of Syon*, No. 353.

XVII.

Τοῦ ὁσίου Πατρὸς ἡμῶν Ἰωάννου Δαμασκηνοῦ.

Δεκ. δ'.

Ἀπολυτίκιον. **Ἦχος πλ. δ'.**

Ὀρθοδοξίας ὁδηγέ,
εὐσεβείας διδάσκαλε καὶ σεμνότητος,
τῆς οἰκουμένης ὁ φωστήρ,
τῶν μοναζόντων θεόπνευστον ἐγκαλλώπισμα
Ἰωάννη σοφέ,
ταῖς διδαχαῖς σου πάντας ἐφώτισας,
λύρα τοῦ Πνεύματος·
πρέσβευε Χριστῷ τῷ Θεῷ
σωθῆναι τὰς ψυχὰς ἡμῶν.

Σ. 15.

XVII.

Our Holy Father John Damascene.

Dec. 4 (*Menaion*, p. 15).

Apolytikion.

Guide of Orthodoxy; Teacher
Of whatever thing is good,
Grave and godly; Lamp of all lands;
Holy Pride of Cowl and Hood,

John, thy lore hath light'ned all men:
For the Spirit struck thy lute.
O that Christ, thy God, may save us,
Soul and body, at thy suit!

For tune, see *Songs of Syon*, No. 387.

XVIII.

Τοῦ ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν Σάββα, τοῦ Ἡγιασμένου.

Δεκ. ε'.

Ἐξαποστειλάριον. Ἐν πνεύματι τῷ ἱερῷ.

Τὴν ἔρημον ἐπολῆσας
τρόποις ἐν φιλοσόφοις,
πατέρων τὸ ἀγλάϊσμα,
Σάββα πάτερ θεόφρον,
καὶ ταύτην ἀπετέλεσας
νοητὸν Παράδεισον
κομῶσαν ἄνθεσι θείοις
μονοτρόπων τῷ πλήθει
τῶν ἀξίως τελούντων τὴν
σὴν σεβάσμιον μνήμην.

Σ. 28.

XVIII.

Our Holy and God-bearing Father Sabbas, the Sanctified.

Dec. 5 (*Menaion*, p. 28).

Exaposteilarion.

Thou ledd'st a desert hermit-life,
Thou godly-minded Sabbas,
Ascetic sire, the pride of monk,
And frere, and mitred Abbas.

Thou mad'st the wilderness become
As Eden's garden bowers,
A-bloom with troops of Anchorets,
Unearthly, heavenly flowers;
Who reverence thy Feast by due
Recital of their "Hours."

XIX.

Τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Νικολάου, Ἀρχιεπισκόπου Μυρῶν τῆς Λυκίας, τοῦ Θαυματουργοῦ.

Δεκ. ς'.

Ἀπολυτίκιον. Ἦχος δ'.

Κανόνα πίστεως,
καὶ εἰκόνα πραότητος,
ἐγκρατείας διδάσκαλον
ἀνέδειξέ σε τῇ ποίμνῃ σου
ἡ τῶν πραγμάτων ἀλήθεια·
διὰ τοῦτο ἐκτήσω
τῇ ταπεινώσει τὰ ὑψηλὰ,
τῇ πτωχείᾳ τὰ πλούσια.
Πάτερ ἱεράρχα Νικόλαε,
πρέσβευε Χριστῷ τῷ Θεῷ
σωθῆναι τὰς ψυχὰς ἡμῶν.

Σ. 32.

XIX.

Our Sainted Father Nicolas, Archbishop of Myra in Lycia, the Wonder-worker.

Dec. 6 (*Menaion*, p. 32).

Apolytikion.

As Rule of Faith in part and whole,
As Picture of a gentle soul,
As Teacher strong in self-restraint,
Thou wert reveal'd, O blessèd Saint,
To those committed to thy trust
By all thy dealings true and just.

And therefore hast thou won, by this
Thy lowliness, the highest bliss,
And, by thine empty purse, true wealth.
So pray to Christ, the God of health,
To save our souls, when hence we pass,
Good father, Bishop Nicolas.

For tune, see *Songs of Syon*, No. 8, 48, or 289.

XX.

Τοῦ ὁσίου Πατρὸς ἡμῶν καὶ Θαυματουργοῦ Σπυρίδωνος.

Δεκ. ιβ'.

Ἀπολυτίκιον. **Ἦχος α'. Τοῦ λίθου σφραγισθέντος.**

Τῆς συνόδου τῆς πρώτης
ἀνεδείχθης ὑπέρμαχος,
καὶ θαυματουργῷ λόγῳ μόνῳ
ποταμοὺς ἀνεχαίτισας,
Σπυρίδων μακάριε σοφέ·
ὅθεν νεκρᾷ σὺ ἐκ τάφου προσφωνεῖς,
καὶ ὄφιν εἰς χρυσοῦν μετέβαλες·
καὶ ἐν τῷ μέλπειν τὰς ἁγίας σου εὐχὰς
ἀγγέλους ἔσχες συλλειτουργοῦντάς σοι,
Ἱερώτατε.
δόξα τῷ δεδωκότι σοι ἰσχύν·
δόξα τῷ σε στεφανώσαντι·
δόξα τῷ ἐνεργοῦντι
διὰ σοῦ τοιαῦτα τέρατα.

Σ. 89.

XX.

OUR HOLY FATHER AND WONDER-WORKER SPIRIDION.

Dec. 12 (*Menaion*, p. 89).

Apolytikion.

At the first and great Nicene
Synod thou didst prove a keen
Champion of the Orthodox.
Rivers stood as still as stocks,
When alone the sound was heard
Of thy wonder-working word,
Wise and blest Spiridiön.
With a daughter, dead and gone,
Thou didst parley. Thou didst make
Golden purse of spotted snake.
When thou sang'st thy holy songs,
Angels join'd thy prayers in throngs.
Praise to Him, who gave thee power!
Praise to Him, who, to thy dower,
Crown'd thee! Praise to Him, whose will
Worketh marvels by thee still!

XXI.

Τοῦ ἁγίου Προφήτου Δανιὴλ, καὶ τῶν ἁγίων Τριῶν Παίδων.

Δεκ. ιζ'.

Ἀπολυτίκιον. **Ἦχος β'.**

Μεγάλα τὰ τῆς πίστεως κατορθώματα·
ἐν τῇ πηγῇ τῆς φλογὸς
ὡς ἐπὶ ὕδατος ἀναπαύσεως
οἱ ἅγιοι Τρεῖς Παῖδες ᾠγάλλοντο·
καὶ ὁ προφήτης Δανιὴλ
λεόντων ποιμὴν
ὡς προβάτων ἐδείκνυτο.
Ταῖς αὐτῶν ἱκεσίαις, Χριστὲ ὁ Θεὸς,
σῶσον τὰς ψυχὰς ἡμῶν.

Σ. 126.

XXI.

THE HOLY PROPHET DANIEL AND THE HOLY THREE CHILDREN.

Dec. 17 (*Menaion*, p. 126).

Apolytikion.

What mighty triumphs Faith can claim!
Within the fountain of the flame,
As though by cooling water-brim,
The Children Three fain sang an hymn.

And Daniël the Seer did keep
Control o'er lions, as o'er sheep.
O Christ, our God, we pray thee, Rest
Our souls, at these thy Saints' request!

For tune, see *Songs of Syon*, No. 35.

XXII.

Ἡ κατὰ σάρκα Γέννησις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Δεκ. κε'.

Ἐξαποστειλάριον. **Αὐτόμελον.** Ἦχος γ'.

Ἐπεσκέψατο ἡμᾶς
ἐξ ὕψους ὁ Σωτὴρ ἡμῶν,
ἀνατολὴ ἀναταλῶν,
καὶ οἱ ἐν σκότει καὶ σκιᾷ
εὕρομεν τὴν ἀλήθειαν·
καὶ γὰρ ἐκ τῆς Παρθένου
ἐτέχθη ὁ Κύριος.

Σ. 212.

XXII.

THE BIRTH, ACCORDING TO THE FLESH, OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST.

Dec. 25 (*Menaion*, p. 212).

Exaposteilárion autómelon (thrice).

Our Saviour from the highest
Doth visit us to-day,
The Day-star of the day-star;
And we on earth, who lay
In death-shade, and in darkness
Have found the Very Light:
For, soothly, of the Virgin
Is born the Lord of might.

For tune, see *Songs of Syon*, No. 88.

XXIII.

Τῶν ἁγίων Νηπίων.

Δεκ. κθ'.

Κοντάκιον. Ἦχος δ'.

Ἀστὴρ Μάγους ἔπεμψε
πρὸς τὸν τεχθέντα·
καὶ Ἡρώδης ἄδικον
στρατὸν ἀπέστειλε κενῶς
φονοκτονῆσαι οἰόμενος
τὸν ἐν τῇ φάτνῃ, ὡς νήπιον κείμενον.

Σ. 242.

XXIII.

THE HOLY INNOCENTS.

Dec. 29 (*Menaion*, p. 242).

Kontakion.

A Star forth-sent the Easterlings
To seek the new-born King of kings:
And Herod sent a godless band,
But all in vain, to search the land
Of Bethlem, thinking so to slay
The Babe, that in the manger lay.

For tune, see *Songs of Syon*, No. 8, 48, or 289.

NAMES OF SAINTS

WITH A BRIEF ACCOUNT OF THEIR LIVES

ANATOLIUS, ST., Archbishop of Constantinople. He died in A.D. 458. Believed to be the writer of the hymns Τὴν ἡμέραν διελθών, Τῷ Βασιλεῖ καὶ δεσπότῃ, and Ἐν Βηθλεὲμ γεννᾶται, besides No. XIII. in this collection.

ARTEMIOS, *Megalomartyr*. See No. VI. St. Artemios, in the time of Constantine the Great, was appointed Governor of Alexandria, in rank Patrician. In A.D. 361, when Julian the Apostate began persecuting the Church, St. Artemios rebuked him, and in consequence was severely tortured and finally beheaded.

BARBARA, *Megalomartyr*. See No. XVI. St. Barbara, of Nicomedia, in the time of Maximian, was the daughter of an idolater, Dioscorus by name, who, after tormenting her most cruelly because of her belief in Christ, at length beheaded her with his own hands in the year of our Lord 290.

COSMAS, surnamed *the Melodist*. See No. III. St. Cosmas was a native of Jerusalem; at an early age was left an orphan; was adopted by Sergius, father of St. John Damascene, and with the latter he became a monk of St. Sabbas; about the year 743 was made Bishop of Maiuma, near Gaza, and departed this life in or about 760. After his friend and foster-

brother, St. John Damascene. St. Cosmas the Melodist is reckoned the second best of all the Greek ecclesiastical poets. The *Stichos* says of him:

'Απῆλθε Κοσμᾶς ἔνθα πᾶσα τερπνότης,
Μέλη λιπὼν τέρποντα τὴν 'Εκκλησίαν.

"When Cosmas went (in perfect bliss ye'll find him),
To cheer the Church, he left his songs behind him."

DEMETRIUS, *Megalomartyr*. See No. VII. St. Demetrius was born of Christian parents at Thessalonica, whereof he, and not St. Paul, is now the patron Saint. In the time of Maximian, about the year 290, he was arrested, imprisoned, tormented, and put to death.

GREGORY, surnamed *Thaumaturgus*, or *Wonder-worker*. See No. XIV. This Gregory was born at Neo-Cæsarea of Cappadocia of heathen parents He studied in Athens, Alexandria, and Berytus, and lastly at Cæsarea five years under Origen, from whom he learned the Christian faith. In A.D. 240 he became Bishop of Neo-Cæsarea, where he found only seventeen Christians. When he died, about A.D. 265, he left only about seventeen that were not Christians. The whole time of his episcopate was one continuous series of wonders, whence he was called Wonder-worker, and, moreover, spoken of by his very enemies as a second Moses (St. Basil the Great, chapter xxix. of his treatise *Concerning the Holy Spirit*). For two characteristic stories of St. Gregory the Wonder-worker, see Neale's *Victories of the Saints*, pp. 2 and 36, taken from St. Gregory of Nyssa, his *Life of St. Gregory Thaumaturgus*.

HIEROTHEOS, Bishop of Athens. Believed to have been an Areopagite, converted by St. Paul, and to have been present at the falling on sleep of the Holy Mother of God. See No. II.

IOANNIKIOS, surnamed *the Great* (see No. VIII.), was born in Bithynia about the year 740. He began life as a soldier, and received for his faithful service high military honours, but later on he withdrew to Mount Olympus, where he lived the life of a hermit and died about 834, nearly a hundred years old. This saint is the author of the short but most devout prayer, 'Η ἐλπίς μου ὁ Πατὴρ, κ.τ.λ. (*Horologion*, p. 21).

JOHN, surnamed *the Almoner*. See No. XI. A Cyprian by race, of the city of Amathus, son of Epiphanius, the Governor of Cyprus, John the Almoner was born A.D. 555, and consecrated Archbishop of Alexandria in 608. He died in 619. The *Dream of Trotilus*, related by Leontius in his *Life of St. John the Almoner*, is repeated in English by Neale in *The Followers of the Lord*, p. 163.

JOHN DAMASCENE. See No. XVII. "St. John Damascene has the double honour of being the last but one of the Fathers of the Eastern Church and the greatest of her poets. It is surprising, however, how little is known of his life. That he was born of a good family at Damascus, that he made great progress in philosophy, that he administered some charge under the Caliph, that he retired to the monastery of St. Sabbas in Palestine, that he was the most learned and eloquent with whom the Iconoclasts had to contend, that at a comparatively late period of life he was ordained Priest of the Church of Jerusalem, and that he died after 754 and before 787, seems to comprise all that has reached us of his biography. . . . His eloquent defence of Icons has deservedly procured him the title of *The Doctor of Christian Art* (Neale's *Hymns of the Eastern Church*, p. 37).

JOHN, surnamed *Chrysostom*, or *Goldenmouth*. See Nos. XII., XIII. Son of Secundus and Anthusa, was born at Antioch the Great in A.D. 344; was a pupil of Libanius the heathen sophist; was ordained Priest of the Church of Antioch in 383, and consecrated Archbishop of Constantinople in 398; was banished thence by Arcadius and Eudoxia in 403, and again in 404. He died on September 14, 407.

LONGINUS. See No. IV. The Centurion at the Cross, who, after the Resurrection, is believed to have gone to his native land of Cappadocia, where he preached Christ and suffered martyrdom.

NIKANDROS (Hieromartyr and Bishop of Myra) and HERMAIOS (Priest). See No. IX. They are believed to have been ordained by St. Titus, first Bishop of Crete. For their Christian zeal they were brought before a heathen magistrate named Libanius, and after undergoing all sorts of nameless torture, were finally buried alive.

NIKON, surnamed *Repent ye*. See No. XV. This Nikon came from Armenia, the son of a certain magnate there. Leaving kindred and country he wandered about the East, crying

aloud to all men *Repent ye!* whence his surname. At last he arrived at Lacedæmon, in the Peloponnesus, where, after building a Christian temple and living an ascetic life, at last he departed to the Lord toward the ending of the ninth century.

ROMANUS THE MELODIST. Like St. Cosmas, surnamed the *Melodist*, because of his being not only a poet but a musician also. St. Romanus, who lived towards the end of the fifth century and in the beginning of the sixth, was a native of Emesa, in Syria, and Deacon of the Church in Berytus. The inventor of *kontakia*, the first of which is that for Christmas Day, Ἡ Παρθένος σήμερον τὸν ὑπερούσιον τίκτει. For which, see the *Horologion*, p. 252, or the *Menaion* (December 25), p. 210.

SABBAS. His great sanctity has procured him the commemoration, among the Greeks, of *Our Holy and God-bearing Father, Sabbas the Sanctified*. St. Sabbas was born in a small village of Cappadocia in 439. From his boyhood he lived the life of a monk, under Euthymius the Great. He became the Superior of many monks in the celebrated monastery in Palestine, called after his name, St. Sabbas. He died in 533, aged 94.

SPYRIDON, or SPIRIDION (see No. XX.), was a native of Cyprus. Originally a shepherd, became Bishop of Trimythus; was present at the Council of Nicæa in A.D. 325; was famous for his humility, wisdom, and piety, and with the grace of God worked many great miracles, and hence earned the name of *Wonder-worker*. He fell asleep in the Lord about the year 350. In the seventh century his sacred relicks were translated to Constantinople, and there they rested until May 29, 1453, when a good priest named George Kalochairetes privily conveyed them to Corcyra. Two of his miracles are referred to in our No. XX., and the Horologion ends its encomium of the Saint very aptly by quoting the concluding words of Ps. lxviii. 35 according to the Septuagint version, Θαυμαστὸς ὁ Θεὸς ἐν τοῖς ἁγίοις αὐτοῦ, "O God, wonderful art thou in thy Saints." Sozomen and others relate many interesting things concerning St. Spiridion, one of which is repeated by Neale in his *Lent Legends*, p. 189 (No. XI.).

THEODORE, of *the Studium*. See No. X. For a short account of St. Theodore's sufferings and influence in the cause of Icons, see Neale's *Hymns of the Eastern Church*, p. 101, and especially Neale's spirited translation of some of the stanzas of St. Theodore's Canon, which is sung on Orthodoxy Sunday—viz., the First Sunday in Lent—yearly. St. Theodore departed this life on November 11, A.D. 826.

GLOSSARY

Ἀπολυτίκιον (*Apolytikion*). A *troparion* sung towards the end of vespers, before *dismissal* of the people. See Nos. XVII.-XXI.

Αὐτόμελον (*Automelon*). A *troparion* sung to its own tune.

Ἐξαποστειλάριον (*Exaposteilarion*). For examples see Nos. I.-IV., X., XV., XVIII., XXII. "This scarcely but in name differs from any other *troparion*. . . . The best derivation is from the word ἐξαπόστειλον, because it very frequently occurs in these hymns, the aim of which seems originally to have been a kind of invocation of the grace of God. . . . *Exaposteilaria* were the invention of Constantine, son of Leo the Philosopher" [A.D. 905-959] (J. M. Neale, *A History of the Holy Eastern Church*, p. 844). It will be observed that certain of the aforesaid Exaposteilaria seem to be written in that which Neale considered an unecclesiastical metre. On pages xxii and xxiii of his *Hymns of the Eastern Church*, he writes as follows: "Popular poetry soon devised its own metre—*political verse*, as it was called, because used for everyday domestic matters. This was none other than a favourite metre of Aristophanes, *iambic, tetrameter, catalectic*—our own ballad rhythm:

'A captain bold of Halifax, who lived in country quarters.'

And this, sometimes with rhyme, and sometimes without, is the favourite Romaic metre to the present day. . . . The Church never attempted this sing-song stanza, and preferred falling back on an older form."

Δεκ. stands for Δεκέμβριος (December).

Ἦχος α΄ = First Tone. Ἦχος β΄ = Second Tone. Ἦχος πλ. δ΄ = Fourth Plagal Tone (πλάγιος).

Ἱερομάρτυρ (*Hieromartyr*). See No. IX. This is a title given only to a Bishop or Priest.

Ὅσιος Πατὴρ (Holy Father). See Nos. III., VIII., X., XV., XVII., XVIII., XX., chiefly given to famous doctors and ascetes.

Ἰδιόμελον (*Idiómelon*). Having its own melody; *troparion* understood. See Nos. VI., XII.

Κοντάκιον (*Kontákion*). See Nos. V., VIII., XI., XIV., XXIII. "Said to have been the invention of Romanus, a deacon of Emesa, about A.D. 500. . . . The legend is this: That the Mother of God appeared to St. Romanus in the church of Blachernæ, and gave him a piece of a roll, which she commanded him to eat. He did so, and found himself endowed with the power of making contacia. Now a roll is, in mediæval Greek, κοντάκιον, from κοντός, the roller round which it is kept; nothing, therefore, is more probable than that, from the supposed origin of these hymns, their name also should be derived. Romanus is said to have written more than a thousand contacia. It almost always occurs between a *hirmos*—which, however, is not *its* hirmos—and an *oicos*" (J. M. Neale, *A History of the Holy Eastern Church*, p. 843).

Μεγαλομάρτυρ (*Megalomartyr*). See Nos. VI., VII., XVI. Given to martyrs of more than common celebrity—*e.g.*, St. George, the Forty Martyrs of Sebastè, St. Christina, and the like.

Μυροβλύτης (*bubbling with perfumed oil*). See No. VII. This has to do with the relicks of certain great saints.

No. stands for Νοέμβριος (November).

Ὀκτ. stands for Ὀκτώβριος (October).

Στιχηρὸν προσόμοιον (*Stichéron prosomoion*). A *troparion* having the rhythm of an original *troparion*. The *troparia* of a canon are never called *stichéra*. The *stichéron* is a measure preceded by a verse from the Psalms. For an example, see No. XIII.

N.B.—After the words Ἐξαποστειλάριον, κοντάκιον, or τροπάριον, as the case may be, there follow the words Τοῖς Μαθηταῖς· Ὁ οὐρανὸν τοῖς ἄστροις, κ.τ.λ. [See Nos. I., II., III., IV.] These are the titles of the *Heirmos*, or tune, to which the *troparia*, *kontakia*, *exaposteilaria*, etc., are to be sung, and on the model of which they are constructed. These headings are merely a guide to the singer. But when the *Heirmos* is printed in full, each line of it is dignified and preceded with inverted commas.

Στουδίτου, τοῦ. By the man of the Studium—*i.e.*, St. Theodore or St. Joseph. No. XII.

Thaumatourgos, or Wonder-worker. See Nos. XIV., XIX., XX. A name given to Saints illustrious for miracles, such as St. Gregory and St. Charilampes (February 10), and more rarely to a woman, as St. Elizabeth (April 24).

Theophóros—*i.e.*, God-bearer—*e.g.*, St. Ignatius of Antioch. See Nos. XV., XVIII.

Theotokion. A *sticheron* or *troparion* addressed to the Mother of God (see No I.), combined with an Exaposteilarion.

Troparion. "The generic term for all the short hymns of which the services of the Greek Church almost entirely consist. As to its name, it is variously explained" (Neale, *A History of the Holy Eastern Church*, p. 832). For a specimen, see No. IX.

A SHORT HISTORY OF THE SERBIAN CHURCH

(*Continued from p. 76.*)

Chapter III.—The First Serbian Apostles, Cyril and Methodius, invent the Serbo-Slavonic Alphabet and found the Literature and Worship of the National Serbian Church.

THE two first Slav apostles of the Serbs, Cyril and Methodius, who were baptized under the names of Constantine and Michael, were brothers. They were the children of a Greek generalissimo named Leo, in Salonica, and of a Serbian Princess—Mary. Cyril (Constan-

tine) was brought up and educated at the Imperial Court with the young Emperor Michael, but Methodius (Michael) remained at home till he went to complete his education in the monastery of Olympus. Both thus received the highest education which that age could afford. Cyril, on account of his great learning and talents was called "Philosopher": a title of honour which was only given to exceptionally learned men in the Byzantine Empire. At the same time these two apostles had a deep love for their own people and did an immense deal towards the development of a Christian literature in Serbian and towards the strengthening of the Christian faith amongst the Serbs. Both in secret—on account of the jealousy of the Greek and Roman clergy—and in public, they laboured unwearily for the benefit of their people in order to educate them and prepare them for future greatness. To attain this end they despised the magnificence of the Imperial Court and an easy life, and exchanged both willingly for the solitude of the monastery. On entering the monastery Constantine took the name of Cyril, and Michael that of Methodius.

Their retiring natures, as well as the desire to rescue their oppressed people, were the motives which impelled them to the monastic life. From this time onwards they never rested until they had made it possible for their countrymen—so poor in spiritual and temporal advantages—to praise the wonderful works of God in their own tongue. For this purpose Cyril and Methodius resolved to invent at once a Serb alphabet and then to translate some of the Greek service-books into Serbian, so as to bring home the doctrines of the Christian faith to the people in their mother-tongue and make them more easily understood. Cyril, who was brought up at the Byzantine Court, was well known long before he entered the monastery from a victory which he had won in a disputation with John, the grammarian, the iconoclastic patriarch of Constantinople. In agreement with Methodius, he insisted that the foreign priests who were sent to the Serbs should speak the Serbian language. On account of their ability and their zeal in spreading the Christian faith, the Emperor Michael had twice sent the two brothers to the Saracens, Jews, and Turks: missions which they had fulfilled successfully, to the Emperor's satisfaction. On their return from their second missionary journey (A.D. 852), they brought with them from the Chazars a Serbian translation of the Holy Scriptures which they had found there, and also some relics of Pope Clement which they had discovered in the Chersonese. The Emperor rewarded the services of both men liberally by appointing Cyril Professor of Theology and State Librarian at Constantinople, and offering Methodius a bishopric. Both refused every distinction, however, and returned to the monastery, so as to continue the work which they had begun amongst their people.

About this time Charlemagne conquered Pannonia, which was largely inhabited by Serbs. He placed the newly conquered territory under the ecclesiastical jurisdiction of the Archbishop of Salzburg. The latter founded two new bishoprics, one in Olmutz and the other in Neutra. These two bishops were warmly supported by Charlemagne and other German rulers in converting the inhabitants of Pannonia to Christianity. The Serbian people had much to suffer from the Roman Catholic Church. Cruel tortures and inquisitorial measures were to bring them back into her bosom. Taxes of all kinds were laid upon the poor people; property and lands were ruthlessly taken away and made over to the monasteries, while the people were compelled, into the bargain, to till the lands thus taken from them without payment. The sufferings which the Serbs endured from the Roman clergy at last drove the national princes, Ratislav of Moravia, Kozelja of Sirmia, and Swatopluk, Prince of the Slovaks, to revolt. Ratislav and several princes of Pannonia sent an embassy to the Greek Emperor at Constantinople, begging for Serbian-speaking missionaries who would instruct the Serb people in Christian faith and doctrine and would baptize them. In his letter Ratislav says: "Our people speak neither Greek nor Latin, so that they remain ignorant and uninstructed in the teachings of the Gospel." On receiving Ratislav's petition the Emperor Michael sent for the famous brothers, Cyril and Methodius, and despatched them with these words: "You come from Salonica, and in Salonica everyone speaks Serb; go therefore to Ratislav and enlighten your brethren." When Cyril observed that the people had no books, the Emperor replied: "Then you must provide them with such." The two brothers were delighted to hear this, for up to this time the Gospel had only been made known in Hebrew, Greek, and Latin. The apostles prepared for their journey joyfully, taking with them several useful books, which they had already translated into Serbian. They went to Moravia, where they were most heartily received (A.D. 861). From this time onward they preached, taught, and baptized continually. First of all, they baptized Prince Ratislav and his whole family, and then all others who had not yet been baptized. In the churches they held services and preached in the Serbian language, and the people were greatly delighted when they could hear the divine liturgy and sermons in their own mother-tongue. In Moravia the worthy apostles founded a national school for the education of the clergy. In this school some two hundred native young men received instruction at one time. Amongst the earliest and most famous were Gorasd, Clement, Naumus, Sava, Angelar, Lauretius, and several others, who later on became preachers and bishops in the Serbian parts of the Balkan peninsula. Cyril and Methodius knew perfectly well how important it is for teaching to have books written in the national

language, and how powerfully Christian doctrine appeals when preached to the people in their own mother-tongue. They therefore taught their pupils, in the schools which they founded, to translate and transcribe books. Special importance was attached to the translation of ecclesiastical books and Bibles for use in the services of the Church. These books were sent to the various dioceses and thus brought the Serbian language and liturgy into use in the Church. On account of their services to their people, Cyril and Methodius were accused as heretics by the Roman Catholic clergy to Pope Nicholas I. The Pope summoned them to Rome to answer the charge. They obeyed the Papal call and repaired to Rome, passing through the south-west districts of Serbia. On the way they preached the Christian faith, spread Serbian literature, and held services in the Serbian language. The Serbian people in Lower Pannonia, Moesia, Zachumlia (now Herzegovina), Neretwia, and Trabunia, received the preaching of the Christian faith in their own language with great joy and were baptized. Amongst them was the Prince Budimir of Zachumlia, who also accepted baptism. When Cyril and Methodius arrived in Rome the powerful Pope, Nicholas I., who had been so embittered against them, was no longer alive. Hadrian II., who now occupied the Papal See, welcomed the brothers warmly. They were received with special friendliness, because they brought with them the sacred relics of Pope Clement. After some days had passed, they explained their missionary labours to Pope Hadrian and showed him the writings which they had translated. The Pope praised them, took the books, and carried them to the Church of St. Mary in the so-called "Fatan," and laid them himself on the altar. In this way he recognized and publicly blessed the translation of the sacred books into the Serbo-Slavonic tongue. At the same time he issued a bull, in which the following passage occurs: "Let no one venture to injure the brothers Cyril and Methodius, for their labours and teaching are in perfect harmony with the teaching of the Gospel and with the dogmas of the apostolic and universal Church." Speaking of the books which had been translated, he also says that "they agree completely with Christian doctrine and with the decrees and dogmas of the Church." Finally, Pope Hadrian celebrated the divine liturgy in the Serbian language with Cyril and Methodius, and consecrated Cyril, with Bishop Formisius, to be Archbishop of Pannonia. Soon after Cyril fell ill, and died at Rome. There is a tradition that he was poisoned by the Roman clergy, because they saw in him an enthusiasm, power, and energy which seemed dangerous to them. After Cyril's death, Pope Hadrian consecrated Methodius and sent him in the place of his dead brother to be Archbishop of Moravia. On his return journey—at the request of the Sirmian Prince Kozelus—Methodius stopped in the region of Pannonia, which lay between the

Danube, Save, and Drave, but amidst thoroughly Serb surroundings. Here he restored the old Metropolitanate, which is said to have been founded by St. Paul in Sirmia and transferred by Justinian I. to Taurida. The Roman Catholic Bishops—Adalvin, Archbishop of Salzburg; Hanan, Bishop of Freising; and Emerlich, Bishop of Passau—opposed the restoration of the Metropolitanate of Sirmia and the missionary activity of Archbishop Methodius. They seized Methodius by stealth and threw him into prison, where he remained from 871 to 874. After the death of Adalvin, Archbishop of Salzburg, Pope John VIII. nominated Teatmarus as Archbishop, and compelled him to give up all claim to Pannonia and set Methodius at liberty. This was done. Archbishop Methodius returned to his Pannonian archbishopric, but he transferred his residence to the city of Welepad, in Moravia, where he baptized Boriwoja, Prince of Bohemia, and his consort Ljudmila. Here, however, the Roman bishops could not leave him in peace, but again brought accusations against him to the Pope. John VIII. summoned him again to Rome to answer these accusations. Methodius obeyed the summons and repaired to Rome, where, after hearing his defence, John declared Methodius innocent. The Pope praised him as a good and diligent labourer in God's vineyard, and approved his work and the holding of divine service in church in the Serb language, just as Pope Hadrian had done before him. In his bull on this subject Pope John said: "We commend and approve the Slavonic scriptures, books, and liturgy; therefore we declare that the Lord may be as rightfully praised and preached in this language as in any other, for the Lord Himself has said through the prophets: 'Praise the Lord, all ye heathen; praise Him, all ye nations,'[1] and 'Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.'[2] Therefore we direct by our Apostolic authority that you may bless and praise the Lord God in your own language, and not only in the three sacred tongues of Hebrew, Greek, and Latin." In order at the same time to content the Roman clergy, he consecrated their favourite, Wiking—a person of very scandalous character—and appointed him Bishop of Neutra. When these two men, Methodius and Wiking, had returned to their dioceses from Rome, Wiking again set on foot such reports and intrigues against Methodius that, after the death of Pope John, he was deposed by Pope Stephen VI. and declared a schismatic, without being given a chance to defend himself. This event so embittered Methodius that he died soon after, on April 6, 885. After his death the Roman bishops, in accordance with the wish of Wiking, Bishop of Neutra, expelled all the pupils of Cyril and Methodius from Moravia. So ended the earliest activity of the first Serbo-Slavonic apostles Cyril and Methodius. They departed from this world, but they

[1] Ps. cvii. 1. [2] Phil. ii. 11.

left behind them the Serbian scriptures and the ecclesiastical books and the liturgy in which, to this very day, all the Serb-speaking peoples worship God. Their work will never perish, but will always be remembered with gratitude by the Serbs. Cyril and Methodius are celebrated as saints in the churches of the Slavonic races, but they have also a place in the present calendar of the Roman Church.

SUMMARY OF THE REPORT OF THE COMMISSION ON THE DISSENSIONS IN THE ORTHODOX PATRIARCHATE OF JERUSALEM

1. IN view of the length which our report has necessarily assumed it will be convenient that we should state our conclusions in a summary form.

2. The dispute between the Patriarch and the majority of the Synod originates in the presentation of certain proposed new "Interna Regulations" prepared by a committee in Athens. These regulations were first put forward in connection with a proposed loan by the Greek National Bank, and their adoption was to be one of the conditions of that loan. The Greek loan was vetoed by the Local Government as involving the subjection of the Patriarchate to a foreign Government. The rules were thereupon pressed upon the Patriarch by the Bishops and those supporting them in connection with the proposed loan through British banks, which also came to nothing.

3. These proposed new regulations had certain controversial features. In the first place, though described as internal regulations, they made important changes in what may be called the Organic Law of the Patriarchate—namely, the Imperial Regulations of 1875. And, in the second place, they, in effect, supplemented those regulations, (*a*) by making provision for a matter which those regulations had deliberately omitted—namely, the deposition of the Patriarch, and (*b*) by subjecting both the Patriarch and the Synod to an external authority—*i.e.*, a special court composed, as regards the Patriarch in part, and as regards the Synod entirely, of representatives of a special group of the other Orthodox Churches—namely, the Churches of Constantinople, Alexandria, Antioch, Cyprus, and the Kingdom of Greece. Further, by requiring that the adoption of these regulations should be notified not only to the Local Government, but also to the Government of the Kingdom of Greece, they impliedly subjected the Patriarchate to a foreign Government.

4. The Patriarch was strongly opposed to these new regulations as impairing the independence and autocephalous character of the Patriarchate. The majority of the Synod was in favour of the new regulations, partly because they sympathized with the political ideas which inspired them, and partly on the ground that any attempt to put the financial affairs of the Patriarchate on a sound basis should be accompanied by a thorough internal reorganization. They erroneously supposed that these regulations would effect such a reorganization. It appears that, in connection with these proposed regulations, the Patriarch put forward the contention that the powers of the Synod were advisory only, and that he was not bound to adopt the view of the majority. The regulations were never formally brought before the Synod. A condition of friction arose and the Patriarch suspended the meetings of the Synod from May 8, 1920 (O.S.), to July 27, 1920. At the meeting of July 27 the Bishops, who had lodged formal protests in the interval, presented a declaration of breaking off all further relations with the Patriarch and accusing him of arbitrary and despotic administration throughout his Patriarchate, and of seeking to sever the indissoluble bonds which united the Patriarchate with the Greek nation. The declaration further stated that the Bishops denounced the Patriarch to all the Greek Orthodox Churches.

5. The Churches to which the Bishops addressed their appeal were the same special group of Churches as that above referred to—namely, that of Constantinople, Alexandria, Antioch, Cyprus, and the Kingdom of Greece. Fifteen charges were formulated. They were all in substance of an administrative or political nature. The principal points in the charges were: that the Patriarch was arbitrary and despotic in his administration, that he refused to respect the decisions of the majority of his Synod, that he discouraged intellectual development, did not restrain slackness of life, squandered the resources of the Patriarchate, had accumulated an enormous debt, did not give a strenuous defence to the rights of the Orthodox Church in the Holy Shrines, tolerated the establishment of institutions of other Orthodox Churches in Palestine, did not make proper pastoral provision for the flock, oppressed the Brotherhood, did not provide for proper administration during his absence in Damascus, sought to estrange the Fraternity from the Greek nation, and strove to give it a local or Panorthodox character. The Bishops appear to have invited the Churches thus selected to try the Patriarch on these charges, and, if necessary, to depose him.

6. The first question submitted to us in our terms of reference was whether the constitution of the Holy Eastern Orthodox Church provided an authority which was empowered to adjudicate on the dispute between the Patriarch and the majority of his Synod. We have

carefully investigated this question, and we have come definitely to the conclusion that the constitution of the Church provides no such authority. The only authority which has ever intervened in the internal affairs of the other Orthodox Churches has been the Œcumenical Patriarchate. But the interventions of the Œcumenical Patriarch have not been authoritative interventions; they have been based upon an immemorial privilege, belonging to him by virtue of his primacy, to succour other Churches in distress, and have all been based upon either the express or the implied invitation of those Churches. All the Churches to whom he has thus tendered his good offices have found it necessary, in modern times, to assert in unqualified terms their absolute independence of his authority. With regard to the selection of this special group of Churches there is neither ecclesiastical, historical, nor logical justification for such a proceeding. This group of Churches has no jurisdiction to entertain the appeal.

7. It is contended by the Bishops, however, that though the Churches appeared to have not an authoritative right, they may acquire a jurisdiction by virtue of the invitation of the Church at Jerusalem, and that the Bishops, as constituting the whole Episcopal Hierarchy of the Church, are entitled to speak in its name. We have carefully examined this contention. In ordinary circumstances it is undoubtedly the case that for certain purposes the whole of the Episcopal Hierarchy of a Church is entitled to speak in the name of the Church. But the Reverend Bishops of the Church of Jerusalem are in a special position. They are not Bishops in the active and responsible charge of dioceses. They are titular Bishops consecrated to assist the Patriarch, two of them in his pastoral duties, and the remainder in his ceremonial duties. They do not, in fact, constitute the governing body of the Church. The governing body of the Church is the Patriarch in Synod, and the Synod consists of seven Bishops and nine Archimandrites, who, as members of the Synod, are on an equal footing with the Bishops. Of this body, seven support the Patriarch and nine are opposed to him. The appeal to those other Churches was thus made by a party in the Church only. We are of opinion, therefore, that in these circumstances the claim of the Reverend Bishops to speak for the Church as a whole must be rejected, and that the Churches appealed to cannot acquire jurisdiction by such an invitation.

8. In view of this conclusion we have thought it necessary to inquire whether the Synod itself has authority to try and depose the Patriarch. The answer to this inquiry is in the negative. The Synod of the Church of Jerusalem is not the ancient canonical Synod composed of all the Metropolitans of a Patriarchate. It is a Synod of a special character, and in its present form is the creation of legislation. That legislation has deliberately omitted any provision for the deposition

of the Patriarch. The Synod has no inherent right to depose, for in the election of a Patriarch the Synod, though it makes the final selection, is not the only electoral element, the laity being represented through certain elected members of the parochial clergy. The Synod, therefore, has neither legislative, nor canonical, nor inherent power to depose a Patriarch.

We think, however, that, as in other Churches, this is a matter which should be regulated by legislation.

9. Having thus come to the conclusion that there is no ecclesiastical authority empowered to adjudicate upon the dispute, we have addressed ourselves to the next question—namely, what steps the Government should itself take for the immediate restoration of order in the affairs of the Patriarchate. For this purpose it is necessary that we should express an opinion on the merits of the dispute.

10. With regard to the general constitutional question which has been raised and discussed, we do not think there can be any doubt in matters within its competence, as declared by the Imperial Regulations of 1875; the Synod is not a merely advisory body. The Patriarch is bound to carry out the decisions of the Synod in these matters. In spite of certain expressions used in the discussions connected with the proposed new regulations, we do not think that the Patriarch has formally challenged the correctness of this contention. So far as the Bishops advanced this contention they are right. Whether throughout the course of his long Patriarchate the Patriarch has in fact governed in accordance with this principle, we are not in a position, and we are under no obligation, to express an opinion.

11. But with regard to the question which immediately occasioned the dispute—namely, the proposed new internal regulations—in ruling these regulations out of discussion the Patriarch was undoubtedly right. It is not competent for the Patriarch in Synod, by so-called internal regulations, to modify, or, in matters of principle, to supplement the Organic Law of the Patriarchate—*i.e.*, the Imperial Regulations of 1875. The proposed internal regulations modified and supplemented that Organic Law in most material particulars, and the action of the Patriarch in refusing to submit the question of these regulations to the vote of a majority was thus justified.

12. We are by no means clear, however, that this position was fully realized on either side. It does not appear that the Patriarch justified his action on the ground above explained, or that the members of the Synod had an opportunity of addressing their minds to this aspect of the question.

In view of the serious financial situation of the Church, we trust that, as on previous occasions—namely, 1909 and 1919—both parties will see the necessity for an immediate reconciliation, and we hope that the

principles thus explained will form a satisfactory basis for such a reconciliation.

13. Should these anticipations not be justified, what action must the Government take? Government action is necessary, partly on general reasons of State, the Patriarch being the head of his community and in a certain sense an officer of Government, and partly on the ground of the special moratorium with regard to the debts of the Patriarchate. That moratorium cannot be indefinitely prolonged. It cannot fairly be dissolved until the Patriarchate is put in a position to deal with the financial situation caused by the war. It cannot deal with that situation because the Synod, which with the Patriarch constitutes the governing body of the Church, cannot function.

14. The seat of the difficulty is that so long as the Bishops and their supporters abstain from attendance at the meetings of the Synod, a quorum cannot be constituted. By Article 38 of the internal regulations of 1902, to constitute a quorum, the attendance of two-thirds of the members plus one is necessary, or, in other words, an attendance of twelve. Those who support the Patriarch only number seven. We have considered whether the difficulty could be got over by the use of the Patriarch's power to increase the number of the Synod, but on examination this expedient proves not to be practicable.

15. Under the circumstances we think that unless a reconciliation takes place, the only effective means of restoring order in the affairs of the Patriarchate is a legislative enactment declaring that, pending such a reconciliation, those members of the Synod, who for the time being recognize the authority of the Patriarch, shall for all purposes be deemed to constitute the Synod.

16. There remains the final question, What steps should be taken to liquidate the debts of the Patriarchate? These debts are very considerable. They now amount to about £E.556,000. But this is not the only serious feature in the financial situation. As a result of the war the Patriarchate has lost 64 per cent. of the income which it enjoyed in the year before the war—viz., the revenue derived from Russia. The minimum annual expenditure, on a more restricted basis, for which it must provide, is about £E.61,800. Its possible revenues under present management are about £E.22,000. There is thus an anticipated annual deficit of £E.39,800. If the revenues of the Bessarabian lands can be recovered, the deficit can be reduced to £E.13,400. These figures make no provision for the interest on the debt.

17. The Patriarchate can thus neither pay its debts nor the interest thereon, nor meet its current expenses. It is temporarily insolvent, and the special moratorium is equivalent to a declaration of insolvency.

18. To seek to remedy this state of affairs by obtaining a loan or

by inviting a general subscription is obviously futile. No other course is left but the realization of some of the very considerable assets of the Patriarchate. Such a proceeding, however, must take a considerable time, and must be accompanied by a general revision of the financial policy and methods of the Patriarchate. The Patriarchate is thus faced with a financial problem of great magnitude, and it is universally admitted that it does not possess the financial capacity necessary to cope with it.

19. In our opinion, the Government ought to render to the Patriarchate the same assistance, for the purpose of the reorganization of its financial resources, as would have been rendered to it by the Greek National Bank in connection with the loan which on grounds of public policy it was found necessary to veto. We, therefore, recommend that for the purpose of assisting the Patriarchate to deal with its present embarrassments, there should be established a commission of liquidation and control.

20. The task of this commission would be to liquidate the debt of the Patriarchate, to introduce economies into its annual budget, to increase its revenues by the introduction of improved methods of administration, and secure that when the debt is liquidated and full powers of financial administration are restored to the Patriarchate, its affairs should be upon a sound footing.

21. In order that the work of such a commission may be effective, it would be necessary that it should be armed with the very fullest powers. We have explained in detail the powers which we think such a commission should possess, and we have made recommendations as to its personnel and its staff. We think that the establishment of such a commission and its acceptance by the Patriarch in Synod should be made a condition of the prolongation of the present special moratorium.

It will interest our readers to know that the election of an Armenian Patriarch of Jerusalem is carried out as follows: The Armenian Council of Jerusalem sends seven names to the Armenian National Council (composed of forty clergy and eighty bishops) at Constantinople, which may charge three. The Jerusalem Council chooses two out of the three returned to it, and from these two the Constantinople Council makes the final election. There are, of course, two Armenian Patriarchs: one for Constantinople and the other for Jerusalem, the latter being subordinate to the former. A Catholicos, however, holds a higher ecclesiastical rank than a Patriarch, there being three Catholici—viz., of Etchmiadzin, Sis, and Aghthamar, the first being supreme head of the whole Armenian Church and nation. A Catholicos alone can consecrate a Bishop, the Bishops of the Constantinople and Jerusalem Patriarchates being consecrated by the supreme Catholicos. Practically all Armenians are members of the National Church, the Protestants and Uniates forming barely 5 per cent. of the nation. (See p. 106).

AN IMPORTANT NOTICE

By THE GENERAL SECRETARY OF THE ANGLICAN AND EASTERN ASSOCIATION

THE CHRISTIAN EAST is, of course, the property and the official organ of the A. and E. A. Without undue compliment to our Editors, we venture to think that the encomium passed on our July number by the *Church Times* was deserved. Undoubtedly our issues this year bear the marks of having been produced by men who possess first-hand knowledge of their subject, and who are at the centre of the movements with which THE CHRISTIAN EAST is concerned.

We have therefore no doubt that all who are interested in those movements value THE CHRISTIAN EAST for their personal reading, and will agree that it is an organ of great importance for the cause which they have made their own.

The Committee, however, is now face to face with the serious problem of its future. The launching of a magazine, always a venture, required more financial staying power last year than ever before, and even though THE CHRISTIAN EAST obtained a good circulation at its start, the cash deficit each quarter was very alarming. Moreover, notices of discontinuance were alarming in the autumn of 1920, and at the New Year of 1921 there was a considerable slump—something like 25 per cent.—in the number of subscribers.

Indeed, it was only by Messrs. Douglas and Fynes-Clinton being almost dragooned into taking up the editorship, and by their relieving us from

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having to pay either for editing or for contributions, that, even with a subvention, we could finance the magazine this year.

What is the present position? We have regained much of the lost circulation, and are hopeful of the future. It seems to us that the continuance of the magazine is a duty to the Church at large. It is certainly a vital need of our Movement. But there is a present loss of about £30 a number, and by our Christmas issue we shall exhaust the guarantees at our disposal. Further, having no belief in spoon-fed periodicals, we have decided that we are justified only in going on if our present subscribers are willing to continue to take it: (a) *the size of the magazine being increased to 64 pages*; (b) *the amount of the annual subscription being raised to 10s.*

Under those conditions the magazine will pay its way. But if the number of subscribers fall off, it will not—and must end. Am I to dismiss the voluntary editors, to tell our friends abroad that A. and E. A. has no organ, and, hammering the nails into the coffin of THE CHRISTIAN EAST, to bury it unostentatiously beside *Eirene*?

The decision rests with the members of the A. and E. A.

I write, therefore, to beg that every subscriber who is willing to lend a hand will send me a post-card which is dropped into this number. In making this request I should point out that for our purpose *we must know our fate now*. To order in December will be like sending food to a man who has died of hunger. Therefore, for the good of the cause, and because I believe in THE CHRISTIAN EAST, I beg all our subscribers to send me their promise to take the enlarged magazine at 10s. for the year 1922.

To the GENERAL SECRETARY of the Anglican and Eastern Churches Association,

I promise to take in THE CHRISTIAN EAST for 1922 at the increased price—viz., 10s.

Signed .....

Address .....

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FROM BELGRADE

A FAIR city set upon a hill, washed on three sides by the waters of the Save and Danube. On the opposite bank is set the sister-town of Zemlin, whose people are Serb, but not long ago a sister under Austrian rule, an abiding menace, whence came a fearful hail of shell in the early days of the war, yet a town which suffered not in return, for Serbia's faith saw in her a sister to be redeemed. Amid terrible scars left by bombardment, the Royal Palace, the seminary, the University and its library, and many another home of culture smashed, the Cathedral pierced, museums and churches pillaged, a marvellous effort of reconstruction and building is proceeding. Already the population is more than half as great again as before the war. Twenty years, and Belgrade will be one of the finest cities of Europe. To-day the streets are in mourning, the all-pervading music almost silenced, for the funeral of King Peter, whom many would entitle "the Great," the embodiment of Serbia's age-long purpose of liberation and of its accomplishment.

The Church, as well as the State, is confronted with difficult problems. The fact that in one State are now united Orthodox, Catholic Croats, and Bosnian Moslems, these three confessions being now legally on equality, may show Europe an example of successful brotherly toleration or may end in disaster.

Their relations, mutual and with the State, occupy at this moment the attention of the Great Synod of all the Serbian hierarchy at Carlovitz, the old centre of the Hungaro-Serb Church, and seat of the exiled patriarchate. Other problems are being considered: the remarriage of the clergy (let us hope that if liberty be granted in this direction, permission will be freely given also to be celibate, as many desire)—it is generally felt that this question can be settled rightly only by a General Council of all the Orthodox Churches; financial arrangements and central administration of the great monastic properties; the election of new bishops, six having been elected this week, and the episcopate having been greatly increased to the number of twenty-seven. The matter of founding and regulating the Czecho-Slovak Church is being pushed forward, and is dealt with below. Owing to the death by massacre and otherwise of so many priests, and the closing of the seminaries, there is a lamentable shortage of clergy, just when the work of reconstruction of village life needs their help and guidance.

The National Christian Association.

A movement has arisen of much interest and promise among the peasants, many thousands of whom have been gathered in. During

and immediately after the war the agony of innumerable losses of parents and children led to interest in spiritist propaganda aided by American and other popular literature.

The formation of circles and the arousing thus of fresh interest in spiritual questions has produced a strong religious movement, which has largely, though not yet completely, become loyal to the Church. A great opportunity of a sound religious revival is thus at hand, and needs kindly, but firm and wise, guidance. A committee has been formed to organize it, on which, among others, are Bishop Nicholas Vilimirovic, and one of our Cambridge students, the deacon of the Cathedral here, Fr. Lukovic. As the National Christian Association its constitution has obtained the approval of the Patriarch.

The Czecho-Slovak Church.

The latest news concerning the Church in Czecho-Slovakia and the secession of a part from Roman obedience to Orthodoxy is contained in an article in the *Politika*, of Belgrade, of September 13, of which the following is a summary:

"The Orthodox Church of Czecho-Slovakia is now completely organized, its membership being about one million, of which a hundred thousand are of Prague. The movement is growing. The Church is divided into three dioceses—the Eastern, the Western, and Morava-Silesia. The first Bishop, elected by the people, is for Morava-Silesia —viz., the Rev. M. Paulic, who is shortly coming to Belgrade with others with a formal request to the Holy Synod to consecrate him as Bishop. The Serbian Bishop Dorotheus has been there for a considerable period making investigations, and is satisfied about the genuine and religious nature of the movement. This Church accepts as foundation the complete dogmatic position of the Eastern-Orthodox Churches."

The article proceeds to point out the importance for international and racial unity of this Church *rapprochement*, as having truer basis and deeper roots than any diplomatic or financial union. It then goes on:

"This 'national democratic Church' is of spontaneous growth, not the result of external forces. It owes its origin to the work of SS. Cyril and Methodius in the ninth century, their non-success being due to German and Roman force. The idea was revived by Huss, and lives in the movement of to-day. The Holy Synod sent Mgr. Dorotheus at the invitation of the Czecho-Slovakian Church; first, to interpret to them Orthodoxy, and secondly, to help in the constitution of an Orthodox Church. At the time of the creation of the new State, we showed them sympathy, and a million members were gathered into the movement in six months. At the beginning there were few of

the Intellectuals, but now they are joining in great numbers. The result may be summarized: (1) The 'Church of Czecho-Slovakia' desires unity with the Orthodox Church; (2) it accepts the Nicæo-Constantinopolitan Creed; (3) it accepts all the dogmas of the Eastern-Orthodox Churches and of the Seven Œcumenical Councils, and all the 'essential ritual' and the Seven Sacraments. On this ground it asks for episcopal consecration."

The rite to be followed seems to be the Roman, with the necessary modifications. A decision has to be taken as to the recognition this week. If favourable, the consecration will follow.

At the beginning of September the Czecho-Slovak Government signed the statutes recognizing the civil equality of the Roman Catholic and the Czecho-Slovakian Orthodox Churches. The one thing that remains is the consecration of two more Bishops, in order that this Church may be recognized as one of the autocephalous Orthodox Churches. Fr. Paulic, who is in Papalist Orders, is to be the first Bishop. He will not be reordained. The success of the movement is especially found in Moravia, where the memory of SS. Cyril and Methodius is still green among the people. It is especially noteworthy that in Silesia the movement has spread greatly among the workmen and Communists, and that workmen leave their clubs and prefer to go to the services, often performed in the fields for the lack of churches. The only demand now made is for the canonization of John Huss, and the ceremony of this canonization is expected to take place at the time of the consecration. These ceremonies, owing to the national mourning for King Peter, will be shorn of some magnificence; but the event will be of importance in history as marking an epoch in the unity of the Slav race.

H. J. Fynes-Clinton.

CONSTANTINOPLE LETTER

Dear Editors,

Since my last quarterly letter there is little to record. No election will be made to the Œcumenical throne till the fighting in Asia Minor is over, and if that should end successfully rumour has it that a very worthy and desirable Metropolitan, who knows England and has many Anglican friends, may become Patriarch.

The Metropolitan of Viza, who had been charged with the task of studying the question of the Calendar, has now completed his report to the Holy Synod. He recommends the adoption of the New Style and also of a fixed Easter, about which it seems the Patriarch had already been consulted.

I have been holding conversations with the old Syrian Patriarch on the subject of Monophysitism, but I should be sorry to give any opinion as to the future until the Archbishop's Committee has submitted its questions to the Patriarch and they have been thoroughly digested with a perfect translation and carefully answered.

Enough to say that His Holiness repudiates the name Eutychian. He is proving himself a stickler for propriety, and has transformed the little Syrian church here. It used to be indistinguishable from an Armenian church, with an open bema approached by steps at the sides. Now, however, the altar curtain has been taken away, and instead a substantial wooden screen has been put up. It consists of two square pillars surmounted by a heavy curved arch of very low pitch, and by a cross without a figure. The space between the pillars and the walls on either side is treated in a similar way. The three openings thus formed are hung with curtains, and steps have been placed in the midst of each. So that now the whole presbytery is veiled during the Consecration, and all the attendant ministers, instead of the priest and table only.

The Syrians were formerly very much dominated by the Armenians, who seem to have tried to absorb them. This return to real Syrian tradition is to be welcomed.

It may interest some to know that His Holiness wears a cherry-coloured cassock covered by a black gown edged on the inside with purple. Indoors he wears a cherry-coloured "pork-pie" cap over his coif, all monks wearing a black one of the same shape. The married clergy, however, wear no coif, but an ordinary skull cap. It would have shocked one of our pedants to see one of the latter officiating at a funeral, and censing altar and coffin in a short coat over his cassock and a stole over that. Not having to go out of doors he simply did not take the trouble to change it for his gown, but put on his stole just as he was.

R. F. Borough,
Chaplain of the Crimean Memorial Church, Constantinople.

September 2, 1921.

JERUSALEM LETTER

THE chief local topic of interest, so far as the Greek Church is concerned, is the quarrel between the Patriarchate and the Synod of Jerusalem. Personal and financial matters figure largely and complicate what is, in any case, a very unhappy state of affairs; but in essence the difference turns on the relative powers of Patriarch and Synod. The Jerusalem Synod consists of the Patriarch, two Metropolitans, six Archbishops, and eight Archimandrites. Of these the Metropolitans, Archbishops, and two of the Archimandrites had refused to recognize the Patriarch's authority, and demanded his deposition. Furthermore, the Patriarchate had fallen into heavy debt. The War itself naturally caused financial confusion; but that was, or need have been, only temporary. More serious, and what also threatens to be a permanent fact, is the stoppage of the immense stream of Russian pilgrims, and the fees and offerings which had previously been a regular and large source of income. To protect the Patriarchate from legal proceedings by its creditors, a special moratorium had to be enacted by the Government.

Then once again was repeated the lamentable scene—only too common in the history of Eastern Churches—of an appeal to the non-Christian ruler. Both the Patriarch and the Archbishops appealed to the High Commissioner of Palestine for a settlement of the dispute. He did the best thing that was possible in the circumstances, and appointed a Commission to inquire into the matter and make a report. The Commissioners were Sir Anton Bertram, Chief Justice of Ceylon, and Mr. H. C. Luke, Assistant Governor of Jerusalem, and formerly Deputy Commissioner in Cyprus. Both were equipped with some knowledge of the history and organization of the Orthodox Church; they made an exhaustive inquiry into the position and presented a full and learned report. This will shortly be published in book form, and is expected to be a valuable contribution to the study of the constitutional history of the Orthodox Eastern Church.

The terms of reference of the Commission were as follows :

1. Whether there is an authority provided by the constitution of the Orthodox Church which is empowered to adjudicate upon and decide the disputes.
2. If the answer to the first question is in the negative, what action should be taken by the Palestine Administration with a view to the immediate restoration of order in the affairs of the Patriarchate.
3. What measures are advisable for the liquidation of the debts of the Patriarchate.

A summary of the Report has been published, and these are the main conclusions :

1. That no ecclesiastical authority exists under the constitution of the Patriarchate of Jerusalem which can adjudicate between the Patriarch and the majority of the Synod.

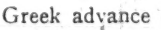
   That there were no grounds for deposing the Patriarch.
2. That it was necessary to restore order and authority in the Church, and this could only be done by modifying the composition of the Synod, unless those at present in opposition to the Patriarch became reconciled with him and resumed their places in the Synod.
3. That it was necessary to appoint a Government Commission to exercise financial control for a time, with a view to putting into order the finances of the Patriarchate and preserving it from bankruptcy.

These findings the High Commissioner accepted, but the Metropolitans of Acre and Nazareth have refused to accede to them. The High Commissioner invited the Metropolitans and Archbishops to become reconciled to the Patriarch in the interest of the peace and well-being of the Church. On their declining to do this, they were formally notified by the Patriarch that they should return to their dioceses in accordance with the terms of their original appointment, wherein they promised "to remain in their dioceses and livings, never leaving them except by regular invitation or written permission of the Patriarch, and never prolonging their absence beyond the delay fixed by him." The Government supported this order of the Patriarch ; but the Metropolitans replied that they would prefer to leave Palestine. They were thereupon granted passports, and have left the country.

YOUR CORRESPONDENT.

A CHRONICLE AND CAUSERIE

THE Rev. H. J. Fynes-Clinton, Secretary of the Archbishop's Eastern Churches Committee and one of our editors, left London early in September for a long-planned visit to Belgrade. When last we heard from him he was at the Karlowic Patriarchate, where he was to confer with twenty-five bishops. Some notes which he sends will be of great interest and are printed in this number. He describes the patriarchal buildings at Karlowic as very fine.



The abandonment of the Greek advance on Angora will have caused great disappointment to most of us. We had hoped that the end of the Turkish tyranny was in sight. As it is, Italy and France, the protector of the Latin Christians in the Near East, have willed that Mustapha Kemal shall have another winter in which to extirpate whatever Greeks and Armenians remain

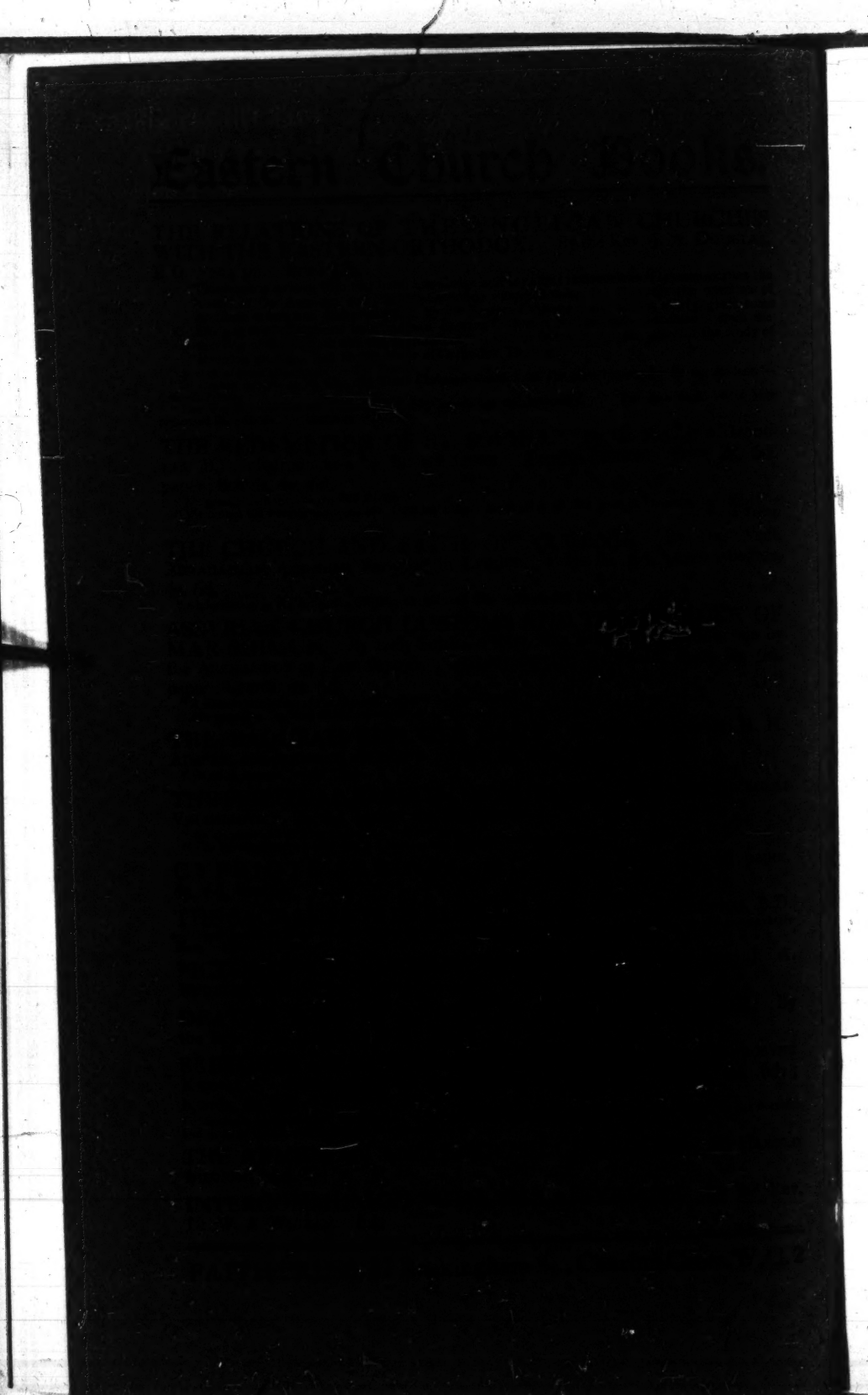
in his power. Sooner or later, however, the night will end and a new day come. We shall pray and hope on.

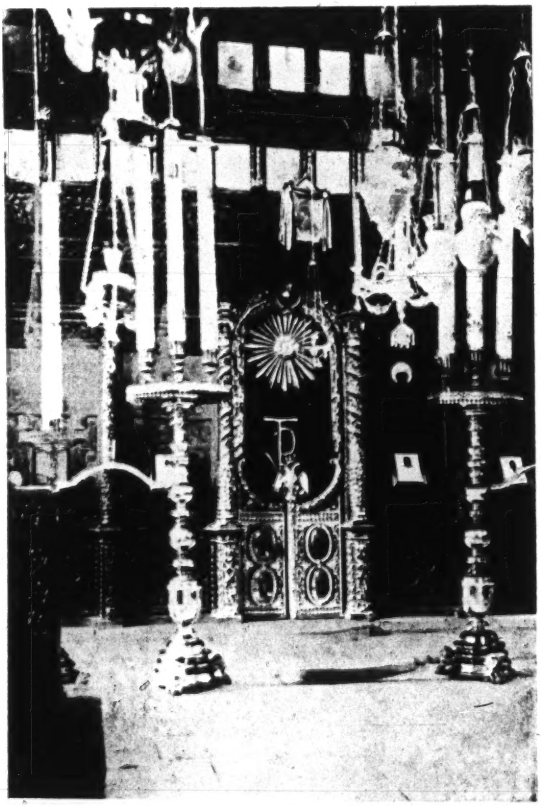
It is good news that Archimandrite Timotheos Themelis has been consecrated as Bishop of the Jordan. The new Bishop studied at Oxford, is a member of the A. and E. A., helped in producing *Eirene*, and has done fine work in the Jerusalem Patriarchate.

We are glad to learn that the Orthodox authorities at Jerusalem have recently given a categorical refusal to the request of an Anglican deacon, a Canadian, for reordination.

Not a few popular delusions about the Eastern-Orthodox are drawn from the mediæval armoury of prejudice and invention, and, but for their sedulous repetition by present-day Roman propagandists, would long ago have been forgotten in the scrap-heap. Thus, in the Jesuit *Month* for September we have a reviewer blandly repeating the time-worn and nonsensical statement that the Eastern-Orthodox Church is "in subjection to the State." There is no excuse to-day for the writer's ignorance that none of the States which are identified constitutionally with the Eastern-Orthodox Church claim or exercise any power in things spiritual, or that the Roman Church under the Habsburgs, the Bourbons, and the French *concordat* might well be described as in greater "subjection to the State" than is any particular Eastern-Orthodox Church. We suppose, however, that this old fable will still find ears to enter and be passed on.

The same writer considers that there are signs that some Eastern Churches may return to the "mistress and mother of all Churches." We wonder which Church he has in mind. Is it the Bulgar? There were expectations that, during the Great War, Ferdinand would bring his Tsardom into religious line with Papal Austria; but his people soon ended them. Is it the Œcumenical Patriarchate, or Serbia, or Greece, or Rumania? We are at a loss to imagine the mysterious hope, and have tried in vain to identify the signs of it. On the contrary, there seems to be a steady and growing *Los von Rom* in the East. Or should we interpret happenings conversely and find evidence of a Roman tendency in the revolt of Bohemia from Rome which has followed the disappearance of the State establishment of the Papal authority? At any rate, the Czecho-Slovaks have signalized the disappearance of Austrian tyranny by acceding to the Eastern-Orthodox Church. Is the little cloud, visible only to Roman eyes, to be seen in the appearance of the Czecho-Slovak Church with its episcopal succession derived from Serbia? Or in the return of some millions of Slavs to the tradition of SS. Cyril and Methodius, their spiritual fathers?





IKONOSTASIS OF ST. GEORGE OF THE PHANAR